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The Atonement

By Alexander Hardie, A.M.

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The ATONEMENT

In The Death Of Our Blessed Lord And Saviour

By

REV. ALEXANDER HARDIE, A.M.

Methodist Episcopal Church
of the
Southern California Conference

Los Angeles, Cal.
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1930

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This Book

is

Most Respectfully Dedicated

to

THE REV. GEORGE COCHRAN, D.D.

Who was Pastor of the Methodist Metropolitan Church, Canada;
Who was Head of the First Canadian Mission to Japan;
Who was Dean of the University of Southern California, and
Who was a Minister of rare piety, ability and scholarship,

by

ALEXANDER HARDIE

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THE FATHERHOOD THEORY OF THE ATONEMENT

INTRODUCTION

In past centuries Crusader and Mohammedan contended for possession of the Holy Sepulcher; but now a greater war is waged concerning the meaning of the Death of Him that was laid away in the "new tomb." Ever since the creation "when the morning stars sang together and all the sons of God shouted for joy," the angels have desired "to look into" the mystery of the "suffering of Christ,"[1] and well may mortals be profoundly interested in the Death of their Lord and Saviour.

In considering this most sacred and important subject, special grace is needed and asked; for one must not go thoughtlessly where angels fear to tread. Of all the themes within the range of human thought and speculation, the Atonement is the most solemn and profound, and should be approached with greatest reverence and in the spirit of deepest humility. At the bleeding feet of the dying Lamb of God we may well abase ourselves and with suffused eyes and subdued hearts pray: "Keep back thy servant from presumptuous sins."

It must be confessed that our conceptions of this glorious mystery of Redemption are necessarily most imperfect; for who is able to fathom the infinite love of God, to comprehend the vast sweep of His redemptive plan and to correlate His glorious attributes in the administration of His moral government? Who can understand the

[1] 1 Peter 1: 11, 12.

One in Three and the Three in One? Or accurately relate myriads of responsible intelligences to the infinite love and absolute justice of the Most High? Or explain the significance and the infinite content of grief in our Lord's fourth saying on the cross? "My God, my God, why hast Thou forsaken me?"

Yet, with the holy angels we desire "to look into" these things, and it is our Heavenly Father's good pleasure that reverent search should be rewarded to the fullest extent of our capacity to receive and appreciate the communications of heavenly knowledge. The Lord does give mentally satisfying portions, does deal familiarly with man, and does help our infirmities with "unutterable" sympathy. May the Holy Spirit so illuminate and influence the mind that our thoughts and intentions may be properly directed in considering this most sacred and mysterious theme in all the realms of Revelations! In considering subjects in the Theistic realm, the human mind attains its loftiest elevation, is most profoundly impressed with the mysteries of creation and existence, with the majesty and mercy of the Divine Government, and the imagination is lost amid absolute realities; for the ways of the true and living God are "past finding out."

It is far above the present purpose to attempt anything like a full exposition of the Atonement which is the supreme work of the Holy Trinity. But it is desired to aid devout worshippers in their meditations, so that they may perceive and receive "the truth as it is in Jesus." Even the great Calvin had limited ideas on this vast subject. Inadequate statements by mistaken authors have tended to confuse the minds of many sincere Christians. Also, recent nonspiritually minded critics have really darkened "counsel with words without knowledge."—Job 38:2. In treating this momentous theme, much thought and study are needed; for now we see "through a glass darkly"; but in the heavenly state when our spirits have been "made perfect," we shall know more and more about

the one great Oblation of Himself, who is our Ransom and Redeemer, the Mediator and Messiah, our Intercessor and the Incarnate One, "the Lamb of God" and "the Lion of the tribe of Judah."

While praying for the Divine Blessing, a few plain and simple thoughts on this transcendentally important doctrine of our Holy Christianity, may be of service to faithful followers of our Blessed Lord and Saviour—followers who in devout meditation are "lost in wonder, love, and praise."

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 Jno. 1:7.

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THE FATHERHOOD THEORY OF THE ATONEMENT

CHAPTER I

EXPIATORY AND PROPITIATORY SACRIFICES IN THE PATRIARCHAL DISPENSATION

Immediately after the Fall of our First Parents, there entered into the human soul a sense of sin. The conduct of Adam and Eve in hiding themselves, and the custom of Cain and Abel in offering sacrifices, are proofs that there arose in their hearts a consciousness of demerit.

The account of the first sacrifices mentioned in the Holy Scriptures, is found in Gen. 4:3-8: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord.

"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering.

"But unto Cain and his offering He had not respect. And Cain was very wroth, and his countenance fell.

"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen?

"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door.

"And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

Evidently these sacrifices were propitiatory; for it is said that "the Lord had respect unto Abel and to his

offering." Notice, furthermore, that the Lord mentions *sin* when speaking to Cain, saying, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

This is the first mention of sin which is the most appalling fact in the history of the Universe. It introduced strife and started rebellion amid the rejoicings and blessed harmonies of the heavenly Home of the Eternal All-Father. Yes, sin turned an archangel into a devil, and made all the infernal hosts of hell. Sin demonized the antediluvians, and caused the Flood. Sin has been the fruitful source of all the evils wherewith humanity is afflicted. Sin causes plague and pestilence, famine and war. Indeed, the wars of antiquity drenched the world with human blood. Sin nerved the arm of Pagan Rome for the slaughter of countless multitudes of Christians during its Ten Persecutions of the Primitive Church. In modern times, during the last twelve centuries, Satan has been the inspiration of Papal Rome in planning and executing the most extensive murder propaganda, against the Church of our Blessed Lord, that the wicked ever devised for the destruction of Liberty and Christianity. And today there is nothing wrong with this sinful, soul-sick world, but sin, *sin*, SIN.

Is not the pulpit too timid in not more frequently stating the sad and solemn fact of sin? Are we duly warning the people of its eternal and appalling consequences in perdition? Further, the crimes of sin must not go unpunished; for if sin were unrestrained, it would turn this beautiful world, and, indeed the whole Universe of God, into a universal Pandemonium. Consequently, the choice is between a localized hell, the Almighty's great prison for the incorrigibly wicked, or a universal hell. Sad thought! but hell is an absolute moral necessity for a well-ordered Universe.

Now, let all normal intelligences rejoice that the Almighty is a Moral Governor, that He is a God of infinite love and absolute justice, that He is the Supreme Being, and that He has established truth and righteousness, peace and love as the ruling principles of his benign government over saints and angels, in His celestial and eternal realms of beatific existence—in the celestial mansions of Eternal Blessedness.

Returning to the Patriarchal Dispensation, let mention be made of Noah's sacrifices. Having seen the destruction of the wicked by a grieved and angry God, on coming out of the ark, he "builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

"And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth."—Gen. 8:20, 21.

Also, the patriarch Job "offered burnt offerings" according to the number of his sons; "for Job said: It may be that my sons have sinned, and cursed God in their hearts."—Job 1:5.

In the foregoing cases the sacrifices must have been expiatory; for most certainly Cain and Abel knew that God had cursed the earth because their parents had sinned —knew that the Fall was the result of disobedience. And Noah had a memorable experience in the destruction of the Antediluvians, and doubtless Job had reason to fear that his sons might have sinned. Then certainly these sacrifices were expiatory.

Likewise Abraham built altars, and, certainly some of them were eucharistic — expressing thanksgiving and praise for blessings. But the command to sacrifice Isaac on Mount Moriah, had a propitiatory and far-reaching significance. Hear the word of the Lord to the old patri-

arch: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell thee of." Abraham obeyed, and on the third day seeing the place afar off, he commanded the young men who were with him to remain behind, saying: "Abide ye here" . . . while "I and the lad go yonder and worship, and come again to you." —Gen. 22:2.

It ought to be mentioned in passing that among some heathen nations, there was the custom of sacrificing children to their gods. Missionaries have stated that such was the case in a part of Africa. Now, the Good Lord saw fit to prove that his Friend Abraham loved his God, the true God, as much as the heathen loved their false gods. Most certainly these heathen human sacrifices were expiatory. The idea that their gods were apt to get angry, was a universal belief throughout heathendom. In the mythology of the Greeks and Romans, who attained unto the highest ideals known to idolaters, there were vivid conceptions concerning the anger of their gods.

Under these circumstances, it would be absurd to imagine that the sacrificing of Isaac was in any sense eucharistic; but it was *preeminently expiatory*. In this case Abraham prepared to offer his son that he might retain the favour of God. With a heavy heart the aged patriarch said: "I and the lad will go yonder and worship." This worship was not accompanied with joyous praises; but in it he expected to *sacrifice* the fondest affections of his heart and the fondest hopes of a lifetime. With a soul burdened with unutterable sadness, he went up the side of the mountain, and was a type of the Eternal Father at the Sacrifice of his only-begotten Son our Blessed Lord and Saviour, and in that is the high significance of this *much misunderstood event*.

Both Isaac and Jacob built altars beside which they worshipped — altars which were either propitiatory or eucharistic, or both; for often they were both penitent and thankful. They were also hopeful, looking forward to the brighter day when from their seed would arise the Great Deliverer who would save the people from both their sins and their enemies.

Thus it is seen that in the Patriarchal Dispensation a dominating idea in sacrifice was the propitiation of the Supreme Being. In heathenism, as previously mentioned, the same idea prevailed. This was the case in all forms of idolatry—Deities must be propitiated. Emphatically, then, the blood of victims slain on Jewish altars, proclaimed aloud that Divine Justice demanded satisfaction. Further, the blood was a vivid type of the all-atoning blood of the Lamb of God—"slain from the foundation of the world."

The following fine paragraph on this aspect of the subject is taken from Watson's Theological Institutes, p. 206:—

"The Divine institution of expiatory sacrifice being thus carried up to the first ages, and to the family of the first sinning man, we perceive the unity of the three great dispensations of religion to man, the Patriarchal, the Levitical, and the Christian in the great principle, 'and without the shedding of blood there is no remission.' But one religion has been given to man since his fall, though gradually communicated. This may be best denominated 'The Ministry of Reconciliation'; for its exclusive object, however modified externally, is to satisfy God's justice, through the instrumentality of the woman's predicted seed; to restore fallen man to the divine image of holiness, by the agency of the gracious Spirit; and thus without compromising any of God's attributes to reconcile an apostate race to their offended Creator."

Here is another good quotation from Watson: [1]"We enjoy nothing in our own right, and receive all from the hands of the Divine mercy."

Consequently, at the dawn of human history, there was a sense of dependence and a deeper sense of sin against the Divine Majesty that demanded propitiation at blood-stained altars in hope of the coming and final Atonement in the Lamb of God.

EXPIATORY SACRIFICES IN THE MOSAIC DISPENSATION

The original word is *Kaphar*, which means "to cover," "to forgive sins," "to cover over, hide, hence to forgive sin."[2] This word Atonement is used quite frequently in Exodus, Leviticus and Numbers. It is first found in Ex. 29:36: "And thou shalt offer every man a bullock (during the consecration of Aaron and his sons) for a sin offering and atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it."

The Greek word *Katallage* is used only four times in the New Testament; but is translated only once by Atonement" (Rom. 5:11), and once by "reconciling" (Rom. 11:15), and twice by "reconciliation" (2 Cor. 5: 18, 19). But the word Atonement is used over seventy times in the A. V. of the Old Testament. In the Mosaic Dispensation, even for an altar, which had been made by human hands, the law required that for it an atonement must be made. Also, it must be sanctified and set apart formally for its holy purposes. Indeed, Paul tells us that Moses "sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. 21:22.

[1]Watson's Institutes are a monument of theological learning, philosophical ability and deep piety. He was spiritually minded, and had what may be called divine intuitions. What a blessing to have "the mind that was in Christ!"

[2]Hebrew and Chaldee Lexicon by Davies.

CHAPTER II

THE DAY OF ATONEMENT

Then once a year every man, rich and poor alike, "from twenty years old and above," was required to give half a shekel (30c), as "an offering unto the Lord, to make an atonement for your souls."—Ex. 30:15. Since all had sinned all must bring atonement money.

"And the Lord spake unto Moses, saying, Also on the tenth of this month there shall be a day of Atonement; it shall be an holy convocation unto you; ye shall afflict your souls, and offer an offering made by fire unto the Lord.

"And ye shall do no work on that same day; for it is a day of atonement, to make atonement for you before the Lord."—Lev. 23:26-28.

It was observed on the tenth of Tisri (Sept. and Oct.), five days before the Feast of Tabernacles, which was the great autumn Festival. The Day of Atonement was a most solemn Sabbath—the yearly fast day—the special time for national humiliation and confession to God—*and not to a priest.* (This modern auricular confession of Romanism ought to be interdicted by the Law of the Land.) "Only on this occasion was the high priest permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in holy white linen garments, he brought forward a young bullock for a sin offering and a ram for a burnt offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin offering with a ram for a burnt offering, which were paid for out of the public Treasury, on account of the public."[1] These two goats

[1]D. B. S. on Atonement. These letters stand for Dictionary of the Bible by Smith.

were brought before the Lord and one was chosen by lot for sacrifice to Jehovah, and the other by lot for Azazel. And after the high priest had laid his hands upon the head of the latter, and had confessed over it the sins of the people, it was led out into the wilderness and let loose. This was a vivid symbol of bearing away the sins of the nation into the land of forgetfulness.

"He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the Most Holy place. He threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then dipping his finger into the blood, he sprinkled it seven times before the mercy-seat, eastward."[1] The blood of the slain goat was also sprinkled seven times before the mercy-seat. The high priest now leaving the Most Holy place and entering the Holy place, sprinkled the blood of both victims on the altar of incense. At this ceremony even the priests were not allowed to be present.

For any trespass which a person had committed, an atonement was required. See Num. 5:8. In case the whole congregation had sinned ignorantly, even then, when the matter became known, a young bullock must be offered for a sin-offering. "The elders of the congregation shall lay their hands upon the head of the bullock before the Lord, and the bullock shall be slain before the Lord." "And the priest shall make an atonement for them and it shall be forgiven them."—Lev. 4:13, 15, 20. These passages show that even for sins of ignorance on the part of individuals or congregations, an atonement was required.

For the cleansing of lepers, the requirement was:

[1] D. B. S. on Atonement.

"And the priest shall make an atonement for him before the Lord."—Lev. 14:18.

Remember—once a year the high priest must lay aside his pontifical robes, and clothe himself in pure white simple garments; for human pomp and splendour are out of place in the Holy of Holies, on this most solemn Day of confession and humiliation before God—on this Day of national Atonement. Thus with remarkable emphasis the idea of Atonement for sin was impressed upon the Jewish mind. Indeed, Atonement is the outstanding fact of the whole Mosaic ritual. In truth, sin and sacrifice and remission of sin and Atonement for sin are the dominating ideas of Judaism in its highest prophetic significance concerning the coming Messiah.

Moreover, when the Levites were separated from the other tribes and consecrated to the service of the Lord, it is recorded: "The Levites shall lay their hands upon the heads of the bullocks; and thou shalt offer the one for a sin-offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites." —Num. 8:12. Also in the 21st verse, it is said, that "the Levites were purified and that Aaron made an atonement for them to cleanse them." These passages show us that atonement was sometimes required when there was neither knowledge of sin nor confession of sin. But it was required on the general principles of human depravity.

Now, it may be asked—Why is there so much stress upon a *blood* Atonement? In explanation, it is said: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh atonement for the soul."—Lev. 17-11. It was sin that brought death into the world. It is written: "The soul that sinneth, it shall die."—Eze. 18:4. "The wages of sin is death."—Rom.

6:23. "The sting of Death is sin."—I Cor. 15:20. And it was sin, *accused sin,* that necessitated this great Atonement in the precious blood of the Lamb of God. Consequently, as blood is the life—sustainer of the body—it is a logical sequence that a blood Atonement should be required for this death-causing Sin. How foolishly and wickedly presumptuous critics talk against this Blood Atonement of our Holy Christianity!

On the Day of Atonement the Jubilee year began, when those who through poverty had lost their ancestral inheritance, regained their possessions. Also, the Day of Atonement was the Good Friday of the Mosaic Dispensation and according to the commandment of Jehovah it was kept in a most solemn and sacred manner. And most certainly our Good Friday, which is no longer a prophetic day, but the real memorial Day of our Blessed Lord's Death—most certainly it should be kept as a most Holy Sabbath. Throughout Christendom, the nations should make it by law a *Holy Day.* Throughout Europe the Day is fairly well observed—so we think. Indeed, all nations that claim to be Christian should make the Day of our Saviour's humiliation and Death a most sacred Sabbath for sanctuary services.

CHAPTER III

THE THREE GREAT FESTIVALS

1. THE PASSOVER

The Pascal Lamb was without blemish, and was a very real symbol of Christ. Its blood was sprinkled upon the door posts and upon the lintel over the doorway, so that the angel of Death would pass by the blood-besprinkled home—and there was no death of first-born in that household. For the blood of the Pascal Lamb protected all the dwellings of the children of Israel.

Though "some Protestant divines during the last two centuries . . . have denied that the Pascal Lamb was a sacrifice in the proper sense of the word"; yet "most of their contemporaries . . . and nearly all modern critics have held that it was in the strictest sense of the word a sacrifice."[1] Most prominently at this feast was typified the one *great Oblation in the Death of Christ.*

Moreover, by the Saviour the Passover was unfolded into its high significance, and upon it was founded the Lord's Supper. Therefore, the Christian in the Holy Sacrament feeds by faith upon the broken body and shed Blood of our Blessed Lord and Saviour. Indeed, the Passover was both eucharistic and expiatory; so also is the Lord's Supper, which sometimes is called the Eucharist. Yet, in its deeper meaning, it is a propitiatory Memorial. Truly the Pascal Lamb was a most significant type of "The Lamb of God which taketh away the sin of the world."

2. PENTECOST

This was a one-day festival, held on the fiftieth day after the Passover, in the month of June, when the first

[1] D. B. S. on Passover.

fruits came in. "Most of the Jews of later times have regarded the day as the commemoration of the giving of the law on Mount Sinai."[1]

At Pentecost "a special sacrifice was to be made of seven lambs of the first year, one young bullock and two rams, as a burnt offering (accompanied by the proper meat and drink offerings), and a kid for a sin offering. Besides these offerings, if we adopt the interpretation of the rabbinical writers, it appears that an addition was made to the daily sacrifices of two bullocks, one ram, and seven lambs, and a burnt offering."[2] Thus on this great memorial occasion, the altars of Judaism were flooded with bloody offerings to remind the people of sin and sacrifice; and all pointed to the vicarious Death of the coming Messiah.

As we all know, on the Day of Pentecost the Holy Spirit descended on the praying disciples, and they were all filled with the Holy Ghost and the Christian Church was founded. This then is the Dispensation of the Holy Spirit. Consequently, with us Christians Pentecost always reminds us of the Holy Spirit, and the sacrifices of this Festival are wonderfully significant types of the Atonement in the Death of our Blessed Saviour and Lord.

3. THE FEAST OF TABERNACLES

"The burnt offerings of this Feast were by far more numerous than those of any other festival. There were offered on each day two rams, fourteen lambs, and a kid for sin offering. But what was most peculiar was the arrangement of the sacrifices of the bullocks, in all amounting to seventy. Thirteen were offered on the first day, twelve on the second, and so on, reducing the num-

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[1]D. B. S. on Pentecost.
[2]D. B. S.

ber by one each day till the seventh, when seven bullocks were offered."[1]

Since sin has brought death to the body and soul of man—separation from God—blood, which is the life-giving element, must be shed to make atonement that man may be raised from a death of sin to a life of righteousness. Verily, the great burden of the Mosaic Dispensation is the doctrine of the Atonement in the Death of the Son of God for a sinful world. Atonement, like a crimson thread, runs through the whole of the Old Testament.

These bloody sacrifices of the Mosaic Dispensation were ever intended to keep before the mind of God's ancient people the idea of Atonement—atonement in the Blood of the Lamb of God who would, in this great Sacrifice of Himself on Calvary, take "away the sin of the world."

Thus we see that these Great National Assemblies of Judaism were saturated with typical blood, which constantly directed the attention of Israel to the coming Messiah, who, as the Lamb of God, would make "a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world."

[1]S. O. T. H. These letters stand for Smith's Old Testament History.—Pentecost.

CHAPTER IV

THE OLD TESTAMENT PREDICTIONS CONCERNING THE MESSIAH

His advent was really foretold by God Himself when He said to the serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15. In this very unusual and unnatural expression, "her seed," there is most certainly an intimation of the Virgin Birth.

Moses, in his farewell address to Israel, predicted: "The Lord thy God will raise up to thee a Prophet from the midst of thee, of thy brethren, like unto me; unto whom ye shall hearken."—Deut. 18:15. The Messiah was this Prophet, and unto Him Christendom does hearken, and ultimately all Nations will hearken to this "Teacher sent from God."

David makes this remarkable declaration: "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee."—Ps. 2:7. This is an emphatic and unmistakable reference to the miraculous conception of the Virgin Mary by the Holy Spirit.

THE PROPHETS PREDICTED THE COMING OF MESSIAH TO MAKE THE GLORIOUS ATONEMENT

The evangelical Isaiah makes most wonderful statements concerning the Advent of the Son of God: "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel."—Is. 7:14. Again, the Prophet announces: "For unto us a Child is born; unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the

Mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."—Is. 9:6, 7. Thus to the prophet was revealed somewhat of the infinite glory of the Coming Messiah. But in the 53rd Chapter this prophet gives the most remarkable and minute description of Christ's humiliation. The reader will do well to turn to those wonderfully accurate predictions concerning our Blessed Lord's deep humiliations and infinite sufferings in making the Great and Final Atonement. (Read Isaiah, Chapter 53.)

Jeremiah, the weeping prophet that mourned over the sins of Israel, had a revelation concerning the conception of "the Holy Child Jesus" by the Holy Ghost; and makes this significant announcement: "For the Lord hath created a new thing in the earth, a woman shall compass a man."—Jer. 31:22. The blessed mystery of the Incarnation is thus beautifully indicated.

But in addition to the above statement, Jeremiah made the memorable prediction: "Behold the days come saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord of our Righteousness."—Jer. 23:5, 6. Here was predicted that in Christ there would come a Personality of absolute Righteousness, and that through Him the Israel of God would be animated by "judgment and justice." The prophet foresees the time when the Gospel will fill the world with "righteousness and peace, and joy in the Holy Ghost." This is accomplished by the shed blood of the New Covenant.

Ezekiel, the watchman prophet and the prophet of the Exile, looked forward to the glad days of blessing under the Christian Dispensation. "Therefore will I save my

flock, and they shall no more by a prey . . . And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their Shepherd. And I the Lord will be their God, and my servant David a prince among them."—Eze. 34: 22-24. Here the prophet presents the beautiful idea of Christ as the Son of David and as the Shepherd over the Lord's flock, which is the Christian Church. This is Christ, the True Shepherd, who gave His life for the sheep. Again, the prophet delivers a glad message: "And I will make with them a covenant of peace . . . And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Eze. 34:25, 26.

Daniel, the ideal statesman, the greatest statesman of all history, while making no direct mention of the Messiah, records a most wonderful declaration made by Nebuchadnezzar as he stood amazed at seeing Shadrach, Meshach and Abed-nego walking about in the midst of the fiery furnace, and evidently quite unharmed — the astonished monarch exclaimed: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."—Dan. 3:25.

Probably this was the Messiah who was present to deliver his faithful servants, and who walked with them in the midst of the fiery furnace. Here Christ is represented as the Deliverer of his people even in the severest possible emergencies of life. He goes into the furnace of affliction with his people, and gives his life that they may have eternal life.

The foregoing references to the Messiah are made by the four major prophets. They all knew of the promised Shiloh who was to redeem Israel and the whole Gentile

World by his Precious Death. Let us now turn to the twelve minor prophets, and note their references to Immanuel, which means "God with us." Our Blessed Lord is the Burden and the Glory of the Old Testament, and this gives infinite significance to the atonement.

Hosea (B. C. c-785) 13:4: "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me; for there is no Saviour beside me." There was doubtless a vivid idea in this prophet's mind of a divine Saviour who would come and who could say: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."—Hos. 13:14. The great burden of this man of God was the mental whoredom of the people in departing from the true God and his worship. But looking into the future he saw a Saviour who would lift the nation out of the grave of lust, and who would save them from the death of sin. His great idea is that the coming Deliverer will save from uncleanness and death. *This Saviour will provide a ransom for sinners.*

Joel (B. C. c-800): "And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim." This prophet looks forward to the coming of the Holy One of Israel, who will crown the mountains with good cheer and fill the valleys with plenty, and make the "House of the Lord" a fountain of blessing to the nations of the earth. In the world wilderness Christ was a fountain of living water to thirsty Israel. The prophet looks forward to "that day" when Messiah will come and crown the years with plenty for body and soul. This

prophet has a vision of the Anointed coming Benefactor of the human race.

Amos (B. C. 787) 9: 11: "In that day will I raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old." This refers to the Saviour, who was called the Son of David; for David and his Kingdom were in several respects types of our Blessed Lord and his glorious Kingdom of Heaven on Earth. Even Amos saw, it may be but dimly, the Messiah ruling in his new and better order of things in a Kingdom of truth and righteousness. To this prophet Messiah was a Kingdom Rebuilder.

Obadiah (B. C. c-587): "But upon mount Zion shall be deliverance and there shall be holiness; and the house of Jacob shall possess their possessions."—Verse 17. This prophet sees Messiah as a Deliverer and Restorer of holiness and lost possessions. Then in verse 21, he says: "And saviours shall come upon mount Zion to judge the mount of Esau; and the Kingdom shall be the Lord's." Obadiah saw evangelists as saviours, as followers of the coming all-glorious Saviour, coming to arraign our modern Esaus who are selling their blessed *birthrights of orthodoxy for a mess of pottage.* There are some modern preachers who "flirt with heresy," but "cling to the perquisites of orthodoxy." There is the modern Judas who sells his Lord for thirty pieces of silver. They deny the Blood, and know not their Blessed Saviour. But ultimately *"The Kingdom shall be the Lord's."*

Jonah (B. C. c-862) 2:9: "Salvation is of the Lord." Jonah may be called the first missionary, and like some modern preachers he refused to take his appointment. But his call followed him down to the sea, down into the ship, down into the big fish, and down into the depths of the sea. "There Jonah prayed unto the Lord his God,"

out of "the midst of the seas," as "the floods compassed" him about, while the "billows" and the "waves passed over" him. Though he went down to the depths; yet he exclaims: "Hast thou brought up my life from corruption, O Lord my God. . . . I will sacrifice unto Thee with the voice of thanksgiving; I will pay that which I have sowed. Salvation is of the Lord." Evidently he looked for a Saviour.

Let it be remembered that Jonah, though in a very humble sense, was himself a type of Christ. The Saviour, in answering certain questioners, replied: "There shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."—Matt. 12:39, 40. This reference to Jonah by the Saviour Himself should forever silence these unreliable critics, who are erroneously attempting to make mythology out of God's revealed and holy Word. Indeed, there are many Jonahs who have run away from the call of God. This prophet fills a distinct place among the personnel of the Holy Scriptures. He is the type of the unwilling, disobedient, and murmuring missionary.

Micah (B. C. c. 750) 4:2, 3: "For the law shall go forth of Zion, and the word of the Lord from Jerusalem. And He shall judge many people, and rebuke many nations afar off." This passage no doubt has reference to the glorious ministry of the Saviour and His apostles which was inaugurated at Jerusalem, and to Christ as our Judge Supreme. But in Chapter 5 and Verse 2, there is a more definite reference to the Messiah, where it is written: "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting."

This prediction is so definite that when the wise men from the East came to Jerusalem, seeking the new-born King of the Jews, Herod and the chief priests and scribes looked up this very passage, and by it directed the wise men to Bethlehem, where they found the new-born Babe. This prophet describes the coming Messiah as a Ruler, "whose goings forth have been from of old, from everlasting." Here is intimated the true Deity of this mighty King of Kings that is destined to rule God's people, Israel and all nations in truth and righteousness. This Ruler will rule by infinite love but the way to His throne lies through the valley of Death.

Nahum (B. C. c-713) 1:15: "Behold upon the mountains the feet of Him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off." Here is a beautiful reference to our Lord and Saviour who comes, as it were, over the mountains that surround Jerusalem as the Heaven-sent Publisher of the good tidings of the Gospel. He publishes a Blood-bought salvation from sin, death and hell.

In passing, it may be allowable to notice a certain passage in this prophecy which has a remarkable fulfillment in our day. This is the passage: "The chariots shall be with flaming torches in the day of his preparation. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings."—Na. 2:3, 4. Surely those blinding headlights are like torches; surely they go like lightnings constantly endangering life; and surely these modern chariots "jostle" and "rage" in the streets. Today, no one could better describe the scenes of confusion and danger seen at city street intersections. *Confessedly the Holy Scriptures are up-to-date.* Let some

pedantic agnostic give a better description of these *dangerous autos* at our street corners and crossings.

Habakkuk (B. C. c. 626) 3:13: "Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed; Thou woundedst the head out of the house of the wicked." The two great names of our Blessed Lord are Messiah (Hebrew) and Christ (Greek), and they both mean Anointed. The old prophet, in using the word Anointed most certainly meant the Saviour. He is emphatically the Anointed One, the Anointed of the Lord, for his great Atoning Sacrifice. In ancient times, priests, prophets and kings were anointed, and to this day especially kings are anointed with oil.

It is written in 1 Jno. 2:20: "But ye have an unction from the Holy One." The word unction comes from the Latin and means anointing. In the twenty-seventh verse of this same chapter, the apostle John further says: "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." This anointing means the enduement of the believer with the Holy Spirit. It is a sad fact that some ministers lack unction in their preaching. What the Church needs most of all is this divine anointing of preachers and believers by the Third Person in the Holy Trinity. There is no unction for the perfunctory or heretical preacher and the formal worshipper.

Habakkuk here speaks of the Saviour as the Anointed One, the Christ of God, the long expected Messiah, the anointed King of Kings, anointed to give salvation to a lost world.

Zephaniah (B. C. c. 630) 1:7: "Hold thy peace at the Presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared his Sacrifice, he hath

bid his guests." God's one *Great Sacrifice on Calvary* by the "unspeakable Gift" of his only-begotten Son, is referred to in this revelation to the old prophet. During the long centuries of Judaism, her altars were stained with the blood of millions of sacrifices—sacrifices which were but typical of that infinitely precious offering when the Lamb of God was slain without the gate to make "a full, perfect and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world." Well might the prophet say: "Hold thy peace at the Presence of the Lord God; for the day of the Lord is at hand; for the Lord hath prepared his *Sacrifices*. Never in the past eternity has there been and never in the future eternity will there again be, *such a Sacrifice*. The Saviour once and for all made the infinite Atonement, and then forever sat down on the right hand of the Majesty on High. On that awful day, the Earth shook, the Sun hid his face, Hell was amazed and bewildered, and all the heavenly hierarchies were prostrated in deepest sorrow; and yet as by faith they looked through the appalling darkness that enshrouded the Universe, and by faith saw the dawning of the coming glory that would eternally crown the thorn-crowned and bowed head of the dying Lamb of God—they were profoundly moved to worship and adoration and thanksgiving to the Holy Trinity.

Haggai (B. C. c. 520) 2:7: "And I will shake all nations, and the Desire of all nations shall come; and I will fill this House with glory, saith the Lord of hosts."

The Saviour did fill the Temple at Jerusalem with the glory of his Blessed Presence. As He, who is "the Light of the world," stood in the precincts of the Holy House, He illuminated that Sacred Place, and, far more than that, He illuminated the worshippers and the nation. Indeed, He has been lighting the world ever since.

The Lord of life and glory may well be called "the

Desire of all nations," for He is the only Physician that can heal a sin-sick world. He is the Bread that came down from Heaven—the only Bread that can satisfy the hunger of immortal souls. Also, He gives the water of life which is so sorely needed by a thirsty and fainting world. He has, and He alone can give, the peace and joy, the love and happiness, the purity and blessedness, which this troubled and sinning, weary and wicked world so desperately needs and so longingly desires. Today, the down-trodden and poverty-stricken heathen peoples are crying out for Him who is "the *Desire of all nations.*"

Zechariah (B. C. c. 520) 9:9: "Rejoice greatly, O daughter of Zion; shout O daughter of Jerusalem; behold thy King cometh unto thee; He is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

This was fulfilled when Christ made his triumphal entrance into Jerusalem on the first Palm Sunday, nearly 2,000 years ago. With no military pomp or prancing steed, the lowly Nazarene in humble garb entered his own capital city, Jerusalem; for He was the Son of David, and Heir to David's throne, and the promised Prince of Peace.

In this book of Zechariah there is another highly significant reference to our Redeemer. It is in chapter 13 and verse 1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Truly the prophet had a wonderful vision when he saw the pierced side of the crucified Saviour, out of which there flowed the water and the blood. And surely the poet, Cowper, caught the meaning of the vision when he composed the following Atonement hymn:

1.

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains.

2.

"The dying thief rejoiced to see,
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

3.

"Dear dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransomed church of God,
Is saved to sin no more.

4.

"E'er since, by faith, I saw the stream,
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

5.

"Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping stammering tongue
Lies silent in the grave."

Malachi (B. C. c-397) 3:1: "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord."

The last of that heroic and faithful succession of prophets is Malachi. By an eye of faith, he saw, the coming of Heaven's glorious Messenger of the Covenant

of God with humanity. *The Messenger* from Heaven to Earth, the Anointed One, the Messiah of the Old Testament and the Christ of the New Testament, has come with tidings of great joy to all people, and all saints will delight in Him.

Finally, the prophet closes the Old Testament with a wonderfully inspiring figure of speech. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."—Mal. 4:2.

In closing this ancient, sacred and inspired Volume, and in uttering the last and crowning prediction of Him who is the "Light of the world" and the Divine Benefactor of fallen humanity, what could be more beautiful and appropriate than to liken the Lord of life and glory who makes Atonement for all the sorrows and woes of our sin-cursed race—what could be more appropriate than to liken Him to the Sun in his splendours, as the monarch of day, beaming with healing rays in his glowing wings, and ruling all the heavenly bodies in our solar system! These old prophets in dignity and felicity of diction, in simplicity and grandeur of metaphor, in significance and profundity of thought, are vastly in advance of all other writers both ancient and modern. The prophets and the apostles have given the world a literature that will be a fountain of knowledge and blessing throughout time and eternity; for it is recorded that the apostle Peter in speaking of these glorious Revelations of Holy Scripture, said: "Which things the angels desire to look into,"—1 Peter 1:12; for they are profoundly interested and eternally benefited by this glorious Atonement. "Forever, O Lord, thy Word is settled in Heaven."—Ps. 119:89. May we not expect to find the Word of the Lord in Heaven? If so, doubtless many of us will regret that we read it so little while we were on earth. Remember, this Bible is a *Forever-Book,* its truths are eternal, and it will never

be out of date. Thus all the prophets saw the dawning of a new and brighter day when in his fulness the Sun of righteousness would illuminate the whole world and fill it with Gospel grace and glory.

CHAPTER V

THE NEW TESTAMENT ON THE SAVIOUR'S ADVENT

St. Matthew, in a fine circumstantial manner and in a beautiful narrative, tells of this most wonderful and glorious event, which is vastly the most blessed story in all the literature of the world. Mention is made of kind-hearted Joseph's sad suspicions, and of the comforting dream which assured him of dear Mary's fidelity. The angel told him plainly: "That which is conceived in her is of the Holy Ghost." Also, Joseph is informed about the name that must be given this mysterious Child—call Him *"Jesus:* for He shall save his people from their sins." "Now all this was done" in fulfillment of a prophecy by Isaiah: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call his name Emmanuel, which being interpreted is, God with us."—Is. 1:19-23.

St. Luke gives a fuller and more specific account of the Nativity of the Saviour. He begins with the Annunciation by the archangel to the Virgin Mary. Gabriel's salutation was: "Hail thou that art highly favoured, the Lord is with thee; blessed art thou among women." At Gabriel's appearance and salutation, naturally Mary was troubled. But "the angel said unto her, Fear not Mary:

for thou has found favour with God. And behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name *Jesus*. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his father David; and He shall reign over the house of Jacob for ever; and of his Kingdom there shall be no end."

But Mary, conscious of her integrity, answered: "How shall this be?" Then Gabriel explained: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy One which shall be born of thee shall be called the Son of God."—See Luke 1:26-37.

Immediately Mary hastened into Juda to give the wonderful news to both her cousin Elizabeth and her husband Zacharias; and Elizabeth, who had herself conceived six months before, welcomed Mary with a most gracious salutation: "Blessed art thou among women, and blessed is the fruit of thy womb." Then Mary replies in what is called *The Magnificat,* which is a most beautiful and exultant hymn of praise to the God and Saviour of Israel.

Then follow in due time the birth of John the Baptist and the birth of "the Holy Child Jesus," as predicted by prophets, heralded by angels to the shepherds, and welcomed by the Wise Men from the East.

The divine story of the Advent of "the Holy Child Jesus," is attested with a halo of most miraculous and confirmatory events. This most auspicious nativity in all the annals of time, was predicted by holy prophets and priests, was announced by angels from Heaven, was witnessed by shepherds and wise men, and has been recorded by St. Matthew and St. Luke. These were Heaven's appointed witnesses to one of the most blessed and glorious events in all the Universe. These two evangelists, in recording the nativity of the Son of God, have given

humanity a narrative which infinitely transcends in beauty and blessedness, in sweet significance, and infinite importance—have given us a precious story that puts our lost world forever in honor in the annals of eternity.

Surely only minds steeped in ignorance and depravity could dare to deny our precious school children the charming joys and the pure happiness of this heavenly event, the Advent of the Blessed Saviour. Well may the apostle Paul declare: "And without controversy great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Ti. 3:16.

May we not hope that before long all nations will attain unto sanity and place the Bible in all Schools, Colleges and Universities? The Word of God is infinitely the greatest and best book in the possession of the human race. It is a fact, well worth considering, that for centuries, among the Jews, the Old Testament was their only text-book in their schools; and for the same long centuries, the Jews were the most moral, the best educated and the most intelligent citizens of the world. Also, in their theistic ideas they were far superior to even the classic Greeks—far superior to most Bibleless nations. It is simply a criminal procedure to deny the rising generation a knowledge of and an acquaintance with the Holy Scriptures. Are we to degenerate into a Bibleless and Pagan nation to please infidels? God forbid!

CHAPTER VI

BUT WHAT WAS THE PURPOSE OF THIS ADVENT?

It was to save a lost world from sin, death and hell. Now, how is this to be accomplished? 1. The absolute Justice of Almighty God must be satisfied. 2. The infinite love of Almighty God must also be satisfied. 3. And sinners must be brought to repentance and salvation.

But how are these all-important results to be attained? It is well here to remember that neither man nor angel can redeem his fellow-being. The Psalmist makes this clear: "None of them can by any means redeem his brother, nor give to God a ransom for him: (For the redemption of the soul is precious, and it ceaseth forever)."—Ps. 49:7-8. This awful fact is solemnly true, and for the simple reason that in every creature, angelic as well as human, every atom and every faculty of created personality absolutely belongs to the Creator; and if anyone were to render a perfect service (which none of us ever does) he would only fill up the measure of his obligation to the Author of his being; for his whole being—body, soul and spirit, time and opportunities with his whole environment—all belong to our God and Creator. The Saviour made this plain to His disciples when He said: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do."—Luke 17:10. Consequently, this great problem of human redemption comes back to the Holy Trinity—*How can sinners be saved and absolute justice be maintained?*

Further, sin is of such a radical and ruinous nature, is so far reaching and appalling in its consequences, that

only the infinite merit of Deity can make an Atonement for it. The dire consequences of the Fall of our First Parents have plunged the whole Human Family down into the gulf of unutterable despair and eternal wretchedness; for sin is the calamity of all calamities. It means the infinite and endless ruin of mind and heart and body. Look at the devil and his demons; and then imagine, if you can, what a demonized humanity would mean. Appallingly sad it is to say, that in the eternal hell there will be examples of impenitent mortals bereft of hope and doomed to endless despair, and, worst of all, filled and fired with unending hatred of God and good. Hell is the place of furious and universal hate, where all hate all. Who is able to save poor sinners from such a destiny? From sin, which is unutterably hideous and disastrous, only in the Atonement is there deliverance.

There is another consideration in this great problem. Not only is it impossible for one creature to make an atonement for the sins of another creature, but a most serious injustice is involved in the matter. The prophet Ezekiel is very clear on this subject and says: "The soul that sinneth, *it shall die*. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him."—Eze. 18:20. Every individual must stand upon his own record when he is summoned before the great white Throne. All these considerations prove to us that the all-important work of Atonement must be planned and executed by the Persons of the Holy Trinity. Only by the Godhead was there creation, and only by the Godhead can there be redemption and recreation.

Our Blessed Lord announces the reason for His coming to the world: "Then said I, Lo, I come (in the volume of the Book it is written of Me) to do thy will, O

God."—Heb. 10:7. The Saviour, in saying: "In the volume of the Book it is written of Me," doubtless refers to the predictions and statements concerning Himself, which are found in the Holy Scriptures.

Indeed, the leading thought of the Old Testament, is the Coming and Work of the Messiah. He came to do the will of the Father—to die, "the just for the unjust" —to make reconciliation between the sinner and the sinned-against Deity.

He came to satisfy the absolute justice of Almighty God, and thus to make it possible for the Heavenly Father to manifest his infinite love for our fallen and sin-cursed race. In this glorious Atonement, God's love was manifested in the "unspeakable Gift" of his well-beloved Son. But let it ever be remembered that "God was in Christ reconciling the world unto Himself."—2 Cor. 5:19. Therefore, in the atoning death of Christ, both the absolute justice of the Almighty and the infinite love of the Heavenly Father were satisfied, and the moral government of the Universe was vindicated. Thus a true theory of the Atonement cannot be constructed without the word, *Satisfaction,* and unless special reference is made to the absolute justice of the Almighty.

The angels were satisfied. 1. They saw that the Holy Trinity would suffer unutterable anguish to maintain the moral order of the Universe. 2. They saw, as never before, the infinitude of the divine love of the Holy Trinity for intelligent beings. 3. They saw sin in a new light. Its enormity and its awfulness impressed them as never before. Moreover, this Atonement in the blood of the Lamb of God, in the Crucifixion of the Son of God, silenced and appalled all hell. Now, neither Satan nor his demons could justly impeach the justice of the Divine Government; for the majesty of the law was maintained

by the awful humiliation and suffering of the Lamb of God for the salvation of all true penitents.

How expressive and appropriate is that truly apostolic benediction which is found in Heb. 13:20, 21: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

"Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

CHAPTER VII

THE RESULTS OF CHRIST'S ADVENT

A great objective in the Divine Mind was a regenerated world in which man would both know and love his Heavenly Father. Most truly, Christ came with good-will to mankind—came as the Prince of Peace, to establish peace and love among men. His program was to put an end to contention and war among the nations, and to bring about a period of universal "righteousness and peace and joy in the Holy Ghost," in all the earth, that during long centuries peace and plenty might crown the years with abundant benedictions.

Another blessing will be the wide diffusion of knowledge. Then the Holy Scriptures will be supreme in all homes and institutions of learning. Educated people are beginning to discern the fact that the "Word of God" is infinitely superior to all the mental productions of man. The time is coming when God's great Book of Revelation will be in the place of honor not only in Churches, but in

all courts of justice and halls of learning, and in the Parliaments of the world. Isaiah foresaw this *Golden Age* of the world when he predicted: "Wisdom and knowledge shall be the stability of thy times and strength of salvation."—Is. 33:6.

Then, of course, science will be sensible and serviceable, not disgraced by insane imaginings and wild hypotheses. It will be *science*—and all true sciences consist of only certified facts. That the mind of man, as well as his heart, needs conversion—needs regeneration—is abundantly proved by the reckless and fallacious inductive reasoning of agnostic scientists of the last fifty years. The old prophet was right when in figurative language he said: "The whole head is sick, and the whole heart is faint."—Is. 1:5. Even at the present time sane science is banishing diseases, multiplying the joys and conveniences of life, lessening the probabilities of calamities, developing the resources of the earth, making life safer, lengthening man's days on earth, utilizing the forces of nature, getting power from the clouds and the waters, and making speedy flights in aerial ships. For such wonderful gifts of science the world is thankful.

Also, the earth will be beautified. Cultivation will turn this planet into a garden of the Lord. Then this earth will be the vestibule of Heaven. All this will come to pass when Christianity is supreme in the world—when Romanism, Unitarianism, Materialism, and Heathenism make way for the Blessed Gospel of Christ.

THE ATONEMENT

1.

O Christ, who redeemed all our race,
Enthroned with the Father as King;
In Heaven beholding thy face,
With angels we'll worship and sing.

2.

This Friend of poor sinners, in Death
Most gloriously vanquished the Grave.
O Saviour, now breathe with thy breath,
Revealing thy power to save.

3.

Let Zion arise in her might;
The Lord has redeemed us in love.
He fills all the world with his light,
And builds for us mansions above.

4.

There's hope for the nations of earth;
The blood of the Lamb that was slain
Provides for all souls a new birth;
Atones for the darkest of stain.

5.

His banner of love is unfurled;
He gives the sad sinner release;
For Christ's in the heart of the world;
And fills our minds with his peace.

6.

Atonement for sinners is made;
My soul's in celestial calm;
Our debt by his blood has been paid.
All glory to God and the Lamb.

CHAPTER VIII

THE GREAT HIGH PRIEST

The Messiah is also the Great High Priest of the Gentiles.

The principal function of priests has always been expiatory, and it was especially so with the Jewish high priests. Even his pontifical adornments proclaimed his responsibility to Jehovah. The God-given motto for the nation—"Holiness unto the Lord"—was engraven on a golden plate which was fastened on the front of his miter. His mind must ever be on his high calling, and he must lead the thinking of Israel up to the Supreme Being—*no mental prostitution before dumb idols!*

Then upon each shoulder was fastened an onyx stone, upon which were engraven the names of six of the tribes of Israel. Thereby were symbolized his responsibilities for national welfare. Moreover, upon his breast was placed the breast-plate, upon which were twelve jewels, each bearing the name of a tribe. For on his heart and in his heart, he must affectionately and with intercessory prayer, constantly bear the nation before the Lord. Thus he was the type of—

The Great High Priest

"Who being the brightness of 'the Father's' glory, and the express image of his Person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Of whom the Father said: "Let all the angels of God worship Him."—Heb. 1:3, 6.[1]

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory

[1]After this in discussing Hebrews only the number of chapter and verse will be given.

and honor; that he by the grace of God should taste death for every man."—2-9. Here is the great truth—Christ's Death procured a free, full and present *salvation for all,* both Jews and Gentiles, who will receive it by faith in the Lord Jesus Christ.

"Wherefore in all things it behooved Him to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—2:17. Mark —the word *reconciliation* includes propitiation of Deity as well as repentance of sinners.

"So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, today have I begotten Thee."—5:5. Here is a fine reference to the Divine conception by the Holy Spirit of the human nature of our Blessed Lord by the Virgin Mary: for there was a day when Jesus was born.

"And He saith also in another place, Thou art a priest forever after the order of Melchisedec."—5:6. But who was this most illustrious personage?

CHAPTER IX

MELCHISEDEC

He was "King of Salem and priest of the most high God, who met Abraham returning from the slaughter of the Kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is King of peace;

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but

made like unto the Son of God; abideth a priest continually."—*7*:1-3.

Yes, Melchisedec was like the Son of God: he was both King and priest, while the Aaronic order had in it only priests. Also, it is said that he was without father, mother and descent. "Rather 'without lineage' or 'pedigree.' The simple and undoubted meaning of these words, is that the father, mother and lineage of Melchisedec are *not recorded,* so that he becomes more naturally a type of Christ"; for "Christ as God has no mother, as man no Father." [1]

Also, it is said that he was "without descent." Rather "without genealogy." "Melchisedec had no recorded predecessor or successor." Thus it may be said of him as it was predicted of Christ—"Who shall declare his generation." Then the expression—"having neither beginning of days nor end of life"—"simply means that there is no account of his birth or death."

Thus the Messiah of the Hebrew is not only the priest of the Aaronic order; He is also the High Priest of the greater order of Melchisedec which represents the multitudinous millions of the Gentile world. Indeed, the Saviour intimated to His disciples that He had another fold: "And other sheep have I which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one Shepherd."—Jno. 10:16. Probably the reference here is to the Gentiles, and it might possibly be to the inhabitants of other planets.

Again the Saviour enlarges the mental horizon of His disciples:

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven."—Matt. 8:11.

[1] See The Cambridge Bible for Schools and Colleges *in loc.*

This fine idea of world salvation for all that will true-heartedly receive it, permeates also the Old Testament. Indeed, it was latent in the first promise that the seed of the woman should bruise the serpent's head, and it was definitely and repeatedly expressed to the patriarchs. After Abraham's call, the Lord said to him: "And I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed."—Gen. 12:3. A similar promise was made to Isaac: "And in thy seed shall all the nations be blessed."—Gen. 26:4. Then the same promise was repeated to Jacob in his memorable dream on the way to Padan-aram: "And in thy seed shall all the families of the earth be blessed."—Gen. 28:14.

Truly, Christ is the world-Saviour, and, consequently, his glorious priesthood cannot be confined to Judaism; for it is after a Gentile-world order, and must be on a broader basis than that of Aaron. The full plan of our Heavenly Father takes in all nations, kindreds and peoples; for He is the All-Father, and his Son the All-Saviour who "is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens," and "who is consecrated (margin, perfected) for evermore" for world-salvation.

St. Paul continues: "Now of the things which we have spoken this is the sum: We have an High Priest, who is set on the right hand of the throne of the Majesty of the Heavens;

"A minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."—8:1, 2.

Thus Jesus Christ, the Son of man and the Son of God, is the eternal and supreme High Priest of the Universe, enthroned absolutely above all principalities and powers at the right hand of the All-Father in Heaven.

"But Christ being come an High Priest of good things

to come, by a greater and more perfect tabernacle, not made with hands . . . .

"Neither by the blood of goats and calves, but by his blood, He entered in once into the Holy Place, having obtained eternal redemption" (11, 12) for all mankind.

Now, if the blood of animals and the ashes of burnt offerings were the means of blessing,

"How much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?"—9:13, 14.

Under the Old Testament, "almost all things are by the law purged with blood; and without shedding of blood is no remission."—9:22. All these bloody sacrifices were emblematical of the one great oblation of our Saviour upon the cross for the sins of the world. "So Christ was once offered to bear the sins of many"—of both Jews and Gentiles.—9:28.

Since it was impossible for the blood of animals to take away sins,

"Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me."—10:5. Here is another fine reference to the Virgin Birth of our Blessed Lord—His humanity was *"prepared"* personally by the Holy Spirit.

"Then said I, Lo, I come (in the volume of the Book it is written of me) to do thy will O God."—10:7. Therefore Christ "after He had offered one Sacrifice for sins for ever sat down on the right hand of God:

"From henceforth expecting till his enemies be made his footstool."—12:13. That means He will not return till after the world has been converted—till after the millennium.

It is well to remember that the drift and purpose of this book of Hebrews is to show that Christ as a Priest

after the order of Melchisedec, is indeed in a larger sphere and of greater significance, than is Christ as a Priest after the order of Aaron; that is to say, that the salvation of the Gentile world was after all the greater problem of the Atonement.

David had this wider vision of the Almighty's universal plan of salvation, and records the Father's great promise to the Son: "Ask of me and I shall give Thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. 2:28.

Also Psalm 72 is full of world-inclusive predictions. For instance: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before Him: all nations shall serve Him." "All nations shall call Him blessed." "And let the whole earth be filled with his glory: Amen and Amen."

Old Hundred—Psalm 100—begins: "Make a joyful noise unto the Lord, all ye lands."—Ps. 100:1.

Ps. 103:19: "The Lord hath prepared his throne in the Heavens; his kingdom ruleth over all."

Again David exclaimed: "The Lord hath sworn and will not repent, Thou art a Priest after the order of Melchisedec."—Ps. 104:8. The Psalmist saw the transcendent glory of the coming Messiah and the old prophets discerned the all-inclusive purpose of the wonderful promises made to the patriarchs.

Isaiah could say: "Sing unto the Lord; for He hath done excellent things: This is known in all the earth."—Is. 10:5.

Listen again to this evangelical prophet: "Come near ye nations, to hear; and harken ye people: let the earth hear, and all that is therein; the world and all things that come forth of it."—Is. 34:1. Indeed, the nations were listening-in during the Mosaic Dispensation.

It is not needful to quote further proofs at present that the Gentiles were included in the mind of the inspiring Spirit of the Old Testament. All the prophets knew Him who was appropriately called, "The Desire of All Nations."—Hag. 2:7.

How often in the Gospels and epistles are the Gentiles mentioned as being equal sharers in the unspeakable blessings of our Holy Christianity! Indeed, from the birth of Christianity, to the millennium, in one sense, might be called the Gentile Dispensation.

It is worthy of remark that while humble shepherds, as representatives of the Jews, welcomed the Saviour at his Advent, wise men—they are sometimes called "The Three Kings"—welcomed the newly-born "King of the Jews"; and as they doubtless were Gentiles, their welcome would represent the glad homage of the Gentile world.

Verily, verily, our Blessed Lord is the High Priest, and forever, of the superior order of Melchisedec, for the untold millions of the non-Jewish nations.

However, it must be said that the Hebrew people have rendered high and noble services to mankind in general. Without doubt Abraham at the time of his call, was the most suitable person available for the divine purposes. During long centuries, the Jews presented, and on a national scale, the true religion to all surrounding nations. For a time also they represented a Theocratic form of government which was both divine and benign. That was the period of Judges, when the Lord raised up, from among the people, a fine succession of able rulers. At last, to please the people, a monarchy was established under Saul, who, as is too common with kings, was no blessing to the people. This kingdom lasted about 500 years, and really ended with the Babylonish Captivity.

CHAPTER X

THE HEBREWS WERE GOD'S NATIONAL PROPHET

But with all their backslidings, God's ancient people were "the light of the world." They made to the nations three remarkable contributions:—

1. They kept alive in the earth the knowledge of the true God. Wherever the synagogue went, with it went the Torah—the Law of Moses—and the Sacred Writings. And on the Sabbath Days in many cities of the old world, there was the public reading of the Holy Scriptures, when doubtless truth-seeking heathen did hear about the Jehovah of the Jew. We may well believe that Socrates, Plato and other Greek worthies had knowledge of the Old Testament. Further, since Israel was the Lord's national missionary to the ancients, it needs no stretch of imagination to suppose that Zoroaster, Buddha and Confucius both from the ubiquitous Jews and from their own ancestors, had fairly well defined traditions of the Flood and the dividing of the Red Sea and the Jordan, and of the miracles of the wilderness. The gift of manna for forty years and the Joshua-conquest of Canaan must have been known. This modern miserable materialism has tried in vain to ignore and blot out of existence the fine primitive civilizations and vast monuments of learning now being brought to light by archeology and the study of ancient history. It may be that the wonderful Sanskrit —far more minute and exact than Latin or Greek—may be a sample of the languages which God gave at the "confusion of tongues." Narrow minded and aggressive materialism has been a great calamity to higher learning. *Good Lord deliver us from the dementia of materialism!*

2. The Jews preserved the Old Testament Scriptures as they were given by fully inspired prophets. Modern critics "multiply words without knowledge" concerning inspiration. It is simply this—In each case the Spirit of God so moved upon the mind of each prophet or apostle that he always gave the people in the Holy Scriptures exactly what God intended the people should receive—and that was infallibly the "Word of God." Now the scribes among the Jews were expert, exact and faithful transcribers of the "Word of God." Consequently, there is remarkable uniformity in the Hebrew manuscripts. To the Jews were "committed the lively Oracles of God," and they were true to their solemn trust and gave to the Christian the Sacred Books in a condition worthy of the best traditions of the learned scribes.

Note—No doubt Noah preserved Sacred Records in the Ark, and through Shem, Ham and Japheth, his sons, they were given to their posterity. Then, of course, Abraham, who was contemporary with these sons of Noah and who was the called of God, became familiar with these Sacred Documents and passed them on to his posterity. Thus from these two sources, Abraham and the sons of Noah, were given to the ancient world a true knowledge of the Creation, the Fall, the translation of Enoch, the cause and nature of the Flood, and the "Confusion of Tongues." And finally these divine traditions found their way to Zoroaster, Buddha and Confucius who consequently knew the true God, and taught the people the great fundamentals of our Holy Religion. But sad to say, Persia, India, and China like other nations have backslidden and fallen into idolatry and heathenism. This national degeneration is universal in human history.

3. But the greatest of all the numberless honors and blessings that Heaven bestowed upon the Lord's ancient

people during a period of about 2,000 years—from the Call of Abraham to the Advent of the Saviour—during which time the waves of the sea and the floods of the Jordan made way for Israel, out of heaven descended bread for forty years, and out of the rock came forth living fountains of water, and even the sun stood still to aid Joshua in his holy war—but the greatest glory came to Israel when, "In Bethlehem of Judaea in the days of Herod the king," behold there was "born of the Virgin Mary" "the Holy Child Jesus" who was the Son of God and the Son of man, the Blessed Messiah, "the Light of the World" and the Redeemer of Jews and Gentiles. That the Saviour was of the Semitic race, will ever give a dignity and glory to the Hebrew people. Moreover, the Gentile nations must never forget their debt to the Jews for vast educational and governmental, moral and spiritual contributions to all the world-wide interests of humanity. Their Old Testament infinitely transcends all other literatures.

The Bible is full of heroic deeds of Hebrew worthies—worthies whose holy and inspired lives have illuminated not only the age in which they lived, but have given a radiance and splendor to all succeeding generations. All honor to their sacred memory, and during all future ages!

The time is coming when happily the Jew will recognize his own long-rejected Messiah, and then both Jew and Gentile will worship at the foot of the Cross, when this ransomed world will enjoy its millennium in the Lord's "Kingdom of righteousness, peace and joy in the Holy Ghost."

CHAPTER XI

FALSE THEORIES OF THE ATONEMENT

This is emphatically an age of unprecedented mental activity in science, philosophy, and religion. While there is universal religious toleration, and, *thanks be to God,* neither Satan nor the pontiff can any longer burn either Bibles or Churches or Christians; yet it seems that the evil one is not only animating agnostics, infidels and atheists to propagate false science, vain philosophy and debasing materialism; but Satan is entering even colleges and churches, and, under the guise of learning and religion, is actually propagating "doctrines of devils." Consequently, new fads abound and old heresies are restated and reaffirmed. Some of the propagandists would fain invent a "new religion" or a "new Christianity."

1. That clever French ecclesiastic and politician, Talleyrand, was made a bishop in 1789, was excommunicated by the pope, was made president of the Assembly in France, was sent as her minister to London, visited the United States, served also under the Directory, helped to make Napoleon Emperor in 1804, during the July Revolution was Louis Philipp's chief adviser—to this astute church-man and world-man, whom Carlyle described as, "A man living in falsehood; yet not what you call a false man"—to him one LePaux, a fellow member of the Directory who had tried to get up a new religion, Theophilanthropy, complained that it made but little progress among the people. To him Talleyrand, "the amazingly, infinitely dexterous, and admirable judge of men," replied:[1]

[1]This story is told in my book on Evolution, but it is so appropriate that it is repeated here.

"I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then perhaps you might succeed." "What is it? What is it?" eagerly asked LePaux. "It is this," said Talleyrand, "go and be crucified, and then be buried, and then *rise again on the third day,* and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils,—and then it is possible that you may accomplish your end!" The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. —H. L. Hastings' Inspiration of the Bible.

During the last half-century the Christian Church has been tortured by irreverence and incompetence; for some have laid sacrilegious hands upon "the lively Oracles of God." In this way the sin of unbelief has been shutting the gate of Heaven against true penitents, while impenitent sinners are insanely irreligious. Are we not living in an age of scienceless heresies and Christless heretics?

2. Moral Influence Theories of the Atonement: The Arians who believed that Christ was only a great angel, and the Socinians who regarded our Lord and Saviour as only a good man (both of these sects are Unitarians), and the Pelagians who denied that man inherited from Adam a depraved nature—all these unbelievers minimize sin, and regard the crucifixion as merely the death of a martyr, and as an event of no special significance.

Now Abelard [1] who was born in 1079 and studied in Paris, became "the most skilful controversialist of the period." He highly esteemed "the great thinkers of antiquity," and "the distance between Paganism and the Gospel does not seem so great to him as that between the Old and the New Testaments!" But this Abelard was

[1] History of Philosophy by Weber, p. 224.

largely endowed with vanity, was a teacher that dazzled and confused his pupils, and was the betrayer of the young and beautiful Heloise, one of his pupils. This man of the early Middle Ages, of uncertain theology and unreliable morality, may be classed among the fathers of Moral Influence Theories of the Atonement. Of course, amid such teachings one does not expect to find clear statements about the heinousness of offences against the Divine Majesty. These Moral Influence advocates have utterly inadequate ideas of the awful nature of evil and of the vast and glorious significance of the Atonement. It may be said that all heresies are devoid of just conceptions of the Fall and the evil one. Heretics do not realize the enormity of sin, that it is disloyal to the Divine Majesty and strikes at the throne of the Eternal. It ruined Satan and all the fallen angels, and pollutes man, body and soul, for time and eternity. Also, if evil influences were unchecked, they would dethrone the Almighty Himself and drive happiness out of the universe. Sin, therefore, cannot be tolerated, since it violates the social and moral order of the divine government. It merits and ought to receive the wrath of the most High. Indeed, the just Judge Eternal cannot and will not ignore sin. He does defend the innocent and does bring sinners to account, and for the following reasons:—

1. Sinners set a bad example and thus propagate evil.
2. Sinners disobey, defy and blaspheme Infinite Goodness.
3. Sinners destroy the works of God in themselves and others.
4. Sinners rob their Maker of service which by creation belongs to Him.
5. Sinners cause inexpressible suffering to both Creator and creature.
6. Sinners endanger the well-being of the Universe.

Verily, it is no slight hurt that has come to our sin-cursed humanity through the Fall of our first parents. Our moral maladies uncured end in direst calamities of eternal ruin. Now, all the Moral Influence Theories, while containing a few elements of truth, utterly fail to recognize either the enormity of sin, or the vastness of the remedy required and provided by the God-man. As a result they all give utterly inadequate explanations of the Atonement.

Some Christians seem to forget that both Christ and His apostles frequently warned the faithful against *false prophets and strange doctrines.* It is worthy of serious consideration that our Blessed Lord Himself, in the 23rd chapter of Matthew, no less than eight times, solemnly declared: "Woe unto you scribes and Pharisees, hypocrites." Then in the 24th chapter, four times does He sound a note of warning against deceivers.

1. "And Jesus answered and said unto them, Take heed that no man deceive you."—Verse 4.

2. "For many shall come in my name, saying, I am Christ; and shall deceive many."—Verse 5.

3. "And many false prophets shall rise, and deceive many."—Verse 11.

4. "For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch, if it were possible, they should deceive the very elect."—Verse 24.

Paul likewise sounds notes of warning:—

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Col. 2:8.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called."—1 Ti. 6:20.

It is well at this time when the Church of Christ is beset on all sides by blatant and degrading heresies for the devout seeker after truth to obey the divine instruction given by the prophet: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Is. 8:20.

St. Peter also foreseeing this time of intellectual strife about the great verities of the Gospel, gave Christians the following good advice: " But sanctify the Lord God in your hearts: and be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear."—1 Peter 3:15.

At this time of mental conflict over the doctrines of the Church, there are three mistakes that should be guarded against; namely—

(a) Do not call the doctrines of Christianity *dogmas*. That offensive name is only properly applied to the heresies of Romanism and such like anti-Christian organizations.

(b) Remember these Moral Influence Theorists are ever prating against creeds. They prefer vague and careless statements of the solemn and all-important verities of our Holy Christianity. For Satan is ever anxious to cloud with doubt and uncertainty the blessed truths of the glorious Gospel of the grace of God. But the true Christian does not wish to dementalize[1] the scientific, philosophical and divine revelations found in the Holy Scriptures. It is not a spineless Gospel of gush which the world needs today, but the preaching of the great doctrines in the power and demonstration of the Holy Spirit. At present the finest minds of the Church should be fully consecrated to the Lord so as to state clearly and defend ably the fundamentals of Christianity. God's truth and its bearing on human destiny, demand the supreme efforts

[1]Excuse the new word.

of the greatest and noblest minds in Christendom for their statement and defense.

(c) These Moral Influence professors rely on the human and material and not so much on the spiritual and supernatural. They talk much about *leaders* and *business methods;* while the great crying need of the Church is for humble followers of the Blessed Lord and Saviour. This great conflict will not be won by carnal weapons, will not be won by might or power, but by the Spirit of the Lord. Christendom is in desperate need of faithful followers of the lowly Nazarene, and of able ministers of the New Testament.

CHAPTER XII

THE ANGER AND WRATH OF THE LORD

Since Universalism is generally sympathetically related to Moral Influence Theories, it is quite proper in this connection to ask the question: What is necessarily the attitude of the Almighty towards the impenitent? Bear in mind that while God is a holy Being of infinite love, He is also a glorious Being of absolute rectitude. Remember that while God in Christ is love, yet out of Christ, He "is a consuming fire." Moses was right when he warned Israel against graven images by saying: "For the Lord thy God is a consuming fire."—Deu. 4:24. The following misleading statement is sometimes made; namely, "Though God is angry with sin, yet He loves the sinner." There is a sense in which that seems to be true; for as the Creator of all, He is the All-Father. But what say the Scriptures on this question?

In the Old Testament there are unmistakable affirmations showing that God is angry with impenitent sinners. On one occasion, Moses chided Israel, saying—

"So the Lord was angry with you."—Deu. 9:8. And a similar statement is made concerning the first high priest—

"The Lord was very angry with Aaron."—Deu. 9:20. Also, Joshua sternly warned the people against the making of graven images, saying—

"Then shall the anger of the Lord be kindled against you, and ye shall perish quickly from the good land which He hath given you."—Josh. 23:16.

There are serious charges against Jeroboam and Israel in 1 Kings 14:9, 15. The former by making other gods and molten images did "provoke me to anger," and the latter by idolatrous groves provoking the Lord to anger.[1]

Also, in 2 Kings, 17:17, 18, there is a most serious indictment against the Lord's ancient people for making their children pass through the fire, for using divination and for selling themselves to do evil, and thus provoking "God to anger."

"Therefore the Lord was very angry with Israel."

Well may the anger of the Lord be expressed against the wicked. Read in both the Old and New Testaments what is said of the divine displeasure concerning the ungodly. How often in the wilderness did the anger of the Lord nearly break forth to the destruction of his ancient people! For example, turn to Ex. 32:10-12: "Now therefore let me alone that my wrath may wax hot against them, and that I may consume them . . . . And Moses besought the Lord, and said, Why doth thy wrath wax hot against thy people? . . . . Wherefore should the Egyptians speak and say, For mischief did he bring them out,

[1]The reader is referred to 1 Kings 15:30, and 16:2, 7, 13, 26, and 21:22, and 22:53.

to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath."

Again it is said: "God judgeth the righteous, and God is angry with the wicked every day."—Ps. 7:11.[1]

In the Book of Revelation, which is the last Book of the Bible, the most High solemnly warns the wicked, and frequent mention is made of "the wrath of God."

Listen to the wail of the unsaved wicked as they exclaim:

"And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb;

"For the great day of his wrath has come; and who shall be able to stand?"—Rev. 6:16, 17.

Here is another solemn announcement:

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged."—Rev. 11:16.

Of worshippers of the beast it is said:

"The same shall drink of the wine of the wrath of God."—Rev. 14:10.

It is affirmed of the vine which represents the wicked, that it was "cast into the winepress of the wrath of God."—Rev. 14:19.

Seven angels are seen—

"Having the seven last plagues; for in them is filled up the wrath of God."—Rev. 15:1.

"And one of the four living beings gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever."—Rev. 15:7.

Again, a great voice commanded the seven angels:

"Go your ways, and pour out the vials of the wrath of God upon the earth."—Rev. 16:1.

[1]Remember what the old prophet said about the Supreme Being: "Thou art of purer eyes than to behold evil, and canst not look on iniquity."—Hab. 1:13.

It is said of Pagan and Papal Rome:

"For all nations have drunk of the wine of the wrath of her fornication."—Rev. 18:3.

Another most solemn declaration about Rome:

"And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."—Rev. 16:19.

This last passage describes the attitude of the Blessed Lord Himself towards the wicked:

"And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the wrath of Almighty God."—Rev. 19:15. Yes, God is angry with the wicked.

Let all heed the inspired warnings—"Escape for thy life" and "Flee from the wrath to come."—Gen. 19:17 and 1 Thess. 1:10.

CHAPTER XIII

THE GOVERNMENTAL THEORY

Of late a good deal of attention has been given to the Governmental Theory of the Atonement.

Grotius (born 1583, died 1645), the celebrated Dutch jurist, was the first to give this Theory a formal statement. This very learned man is one of the world's greatest authorities on International Law, and it is feared that he took with him into the higher and more exact realm of theology, his ordinary legal notions of adjustments and expedients, which savor of compromise for the sake of peace, and not for absolute justice—*always God's great*

ultimatum. Also, one would hardly expect that a jurist could give the Church its best theory on such a momentous doctrine as the Atonement. It requires the specially devoted and spiritually-minded Bible student to guide us amid the darkness and convulsions of Calvary, and to guard us against heresy.

Unitarianism, either in its Socinian or Arian form, denies the proper Deity of Christ, which denial absolutely destroys the Atonement. For proofs of the Deity of our Blessed Lord, read the writings of the *Apostle John in the New Testament.*

Grotius made fatal mistakes. He taught that sin is remissible and that the Atonement was necessary merely for rectoral or governmental purposes. This places the reason for the Death of the Saviour in governmental expediency and not in the nature and perfections of our Heavenly Father Himself, who is assuredly the First Cause of all that pertains to His Kingdom of grace.

We have seen that sin is a most serious matter, and it will now be shown that sin is *not* remissible. This is proved by the following reasons:

1. The material universe is governed by great general laws, whose reign is absolute and uniform. How much more do we expect accuracy of administration in the management of the all-important moral interests of angels and mortals!

2. No state can tolerate this doctrine of remissibility. It would utterly destroy the whole fabric of Constitutional Government. Sin is a crime and common justice demands that it be accounted for — demands that law, which is precept with penalty, be duly enforced without favor—without respect of persons. What has caused the bitter strifes of the great Commonwealths? Athens, Rome, and these United States of America contended for constitutional government—for laws based on general

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principles—for laws that would be universally applicable and universally applied. Both our reason and our moral intuitions assert the *non-remissibility* of sin.

3. Pardon by prerogative is a dangerous human expedient, is often abused, and is always looked upon with distrust. Such a mode of procedure is not to be thought of when considering the acts of Him who is absolutely just. This pardon by prerogative has ever been the abuse of tyrants, and is repudiated by both just dealing and right thinking.

4. Those who teach remissibility, forget that there are some things which are impossibilities to even the Almighty.

a. He cannot think, or say, or do what is wrong.

b. He cannot make character for any created intelligence.

c. He cannot override the will of angel or man: for having bestowed freedom He is under obligation to respect His own creation.

d. And, certainly, He cannot violate the principles of His own eternal righteousness by showing partiality. He is never an unjust judge. There is no respect of persons with the Almighty.

Moreover, one is compelled to reject, as utterly untenable, the other position of Grotius: namely, that the Atonement was necessary merely as a governmental expedient.

This statement is suicidal—is self-destructive. By pretending to conserve rectoral interests, it strikes at the basal principles of all just government. Uniformity of requirement and uniformity of penalty are essential to all right rule. But according to Grotius, God rules by expediency, which means by exceptions. But authority so used will demoralize organization whether it be eccle-

siastic or politic—would destroy even the Kingdom of God.

Further, expediency implies imperfection, weakness and temporary arrangements. An expedient is not supposed to be a full and final settlement. It is only an approximation to that which is the correct and the ideal. But "the law of the Lord is perfect," and His administration is so absolutely complete and just that the keenest and most hateful intellects of all perdition cannot find the most infinitesimal flaw therein. His judgments "are true and righteous altogether." Also, expediency results from weakness. But reason and Revelation proclaim the Omnipotence of God. "He doeth according to His will in the army of Heaven, and among the inhabitants of the earth, and none can stay His hand or say unto Him, What doest Thou?"[1] But, "He hath done all things well." Who would ascribe feebleness to the Almighty, whose Gospel "is the power of God unto salvation?" Again, this Atonement is no temporary scheme; but is Jehovah's final adjustment of all human and divine interests. The Just Judge puts the stamp of eternity upon the decrees made under this Covenant in Christ. This also is our Lord's last will and Testament, and its settlement is irrevocable, everlasting, and must stand forever—must be *absolutely just and final.* Among men expediency is sometimes necessary on account of manifold human imperfections; but with the Eternal, Omnipotent, All-Perfect Being, there is never a resort to questionable measures. The Apostate Church of Rome preaches that "the end justifies the means"—that it is "right to do evil that good may come;" but the Kingdom of Heaven is infinitely removed from all such Jesuitical sophistry. In this Kingdom of Grace and glory, all requirements of justice and love are met, not in a partial, or temporary

[1]Dan. 4:35.

or temporizing way, but absolutely. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."[1]

There is another reason why it is impossible for the Almighty to practice expediency. Since man possesses freedom of volition, and a personality that was created in the "image" and "likeness" of God, each individual intelligence is personally responsible before the Court of Heaven, and is judged solely on his own merits. This principle is frequently laid down in Scripture. Even fathers are not held accountable for children, and *vice versa.* It could not be otherwise in a moral realm presided over by a God of infinite power, wisdom and goodness. Both the intellect and the moral nature of man, as well as the Word of God, maintain that every human being will be rewarded or punished according *to his own merits.*[2]

Further, the great question is not—God must maintain His government, but God must maintain His own immutable and spotless character for unimpeachable rectitude. Though the Almighty is Supreme in the realm of law, yet He always acts in conformity with what is *perfectly and absolutely just.* The Holy Scriptures announce—"God is no respecter of persons."—Acts 10:34. Abraham uttered a great truth when he said: "Shall not the Judge of all the earth do right?"—Gen. 18:25.

Most of the evangelical theologians have rejected the theory of Grotius.

Raymond said of it: "For our thought the theory is in itself inherently abhorrent."

Richard Watson accused "him (Grotius) of unduly leaning to that view of the Atonement which regards it 'as a merely wise and fit expedient of government.'"[3]

[1]Is. 55:9.
[2]Rev. 20:13.
[3]Miley's Systematic Theology, Vol. II, p. 165.

Grotius evidently did not apprehend the true spirit and deep significance of the Atonement. His theory is utterly rejected because when carried out to its logical sequences, it demoralizes the divine government.

CHAPTER XIV

THE CALVINISTIC THEORY

Arminius, born in 1575 in South Holland, was a scholar and possessed fine spiritual intuitions on theological questions. He was broad-minded in the proper sense of the term. Gifted with fine philosophical acumen, he maintained "that God bestowed forgiveness and eternal life on all who repent of their sins and believe in Christ." He contended that Christ died for all; and that "no man of himself is able to exercise living faith." Further, he taught that believers are able to live good lives. This reformer of vast learning, ability and fidelity to truth and righteousness, must be regarded as supreme among theologians. It can be said that Christendom is accepting more and more fully his great doctrinal statements. And, indeed, it was a world blessing that Mr. Wesley had the wisdom and knowledge to follow the Great Arminius.

John Calvin was born in France in 1509. His parents were French Roman Catholics. For a time Calvin himself held a chaplaincy attached to the cathedral of Noyon, France, and after that he was given a curacy. But he "began to study the Scriptures and to dissent from the Roman worship." Then following his father's suggestion, he began the study of law. Also "Calvin was taught Greek, and introduced to the study of the New Testa-

ment in the original." At this time the Reformation was being felt in France. At length he "passed over to the ranks of Protestantism," and went to Paris in 1533; but had to flee for his life, as he was no longer safe in France. Finally he went to Geneva in 1536, and a friend made a strong appeal to Calvin to settle down at Geneva. "It was," Calvin said, "as if God had seized me by His awful hand from Heaven."

The one great blemish on the reputation of this great Reformer was the part he seemed to have in the death of Servetus. Agnostics always harp upon this unfortunate event, forgetting the chaotic state of affairs in both Church and State at this time—nearly 400 years ago.

His system of theology was the natural rebound from Romanism, which was a plan of salvation by works—confess to the priest, do your penances, say your prayers to the Virgin Mary, pay liberally to the Church, and you are sure of Heaven.

Calvin saw that salvation was obtained neither by works nor by sacraments, but that we are saved by grace. Then ignoring the free-will of man, he went to the opposite extreme and fell into various untenable contentions. The following are the famous Five Points which were hotly discussed between Arminians and Calvinists:

1. Unconditional Election.
2. Limited Atonement.
3. Original Sin.
4. Irresistible Grace.
5. Final Perseverance of the Saints.

Moreover, there were certain extremists who actually believed in infant damnation. But Christendom is beginning to realize that rigid Calvinism presents a limited view of the Christian religion. It fails properly to represent the love of God, and really charges the Almighty with partiality. Are we not frequently told in the Holy

Scriptures that God is "no respecter of persons"? The Scriptures do not sustain the doctrine of—

1. UNCONDITIONAL ELECTION

The ancient prophet Joel makes this all-inclusive announcement: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered." —Joel 2:32.

Then Peter in his first sermon on the Day of Pentecost quotes the same statement of Joel: "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved."—Acts 2:21.

Also Paul quotes this blessed promise: "Whosoever shall call on the name of the Lord shall be saved."—Rom. 10:13.

When Peter opened the doors of the Christian Church to the Gentiles in the house of Cornelius, he said: "Of a truth I perceive that God is no respecter of persons.

"But in every nation he that feareth Him and worketh righteousness is accepted with Him."—Acts 10:34, 35.

Indeed, the Bible is full of most gracious invitations. For instance, take a few which are found in the writings of St. John:

Turn to John 3:15, 16 and to 11:26 and to 12:46, and to I John 5:1. Then read in the last chapter of the Bible that wonderful, all-inclusive invitation:

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come, and whosoever will let him take the water of life freely."—Rev. 22:17.

The Word of the Lord literally overflows with invitations. Peter makes a notable statement:

"The Lord is not slack concerning his promises as some men count slackness; but is long suffering to us-

ward: not willing that any should perish, but that all should come to repentance."—II Pet. 3:9.

But as the Christian Churches in general are beginning to believe in "free grace," it is not needful to discuss this subject further. Only it is well to remember that all the promises are conditioned on our attitude. The *final decision is with man.*

2. LIMITED ATONEMENT

But what is to be said about this doctrine? When the Blessed Saviour was introduced by John the Baptist to his open air congregation, he announced: "Behold the Lamb of God which taketh away the sin of the world."—John 1:29. Then the Apostle John gave us this great statement: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2. Also listen to Paul:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."—Heb. 2:9.

Even the old prophets saw the universality of the Atonement. What did Isaiah say?

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on Him the iniquity of us all."—Is. 53:6.

The Prophet Joel believed in the universality of the Atonement and said:

"And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

"And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel 2:28, 29.

The reader may remember that in the letter to the

Laodiceans, the Saviour says: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—Rev. 3:20.

Unconditional Election and Limited Atonement have no status in the presence of the clear Gospel statement of the beloved disciple:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16. This passage is the Gospel in brief.

Of course, Christendom rejoices in the fuller and larger view of the glorious Gospel message, and the ministers of Christ, with all liberty and with the unction of the Holy One, can preach to the people a free, present and full salvation from sin, death and hell.

The Apostle Paul states the case clearly when he says, in speaking of Christ: "Whom God hath set forth (in the margin it is 'foreordained') to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forebearance of God; To declare, I say, at this time his righteousness: that He might be just, and the justifier of him which believeth in Jesus."—Rom. 3:25, 26. How often this great truth is presented that the righteous God, on account of the propitiatory Sacrifice of Christ, can "be just and the Justifier" of the ungodly penitent who approaches the throne of grace believing in Jesus! Thus this glorious Atonement, when viewed from any angle, has no mystery about it, but the mystery of the Divine Love. This Gospel should be offered to all; for its glorious benefits are blessedly free for all.

"Come all the world: Come sinner, thou;
All things in Christ are ready now."

3. ORIGINAL SIN

It should be premised that the expression, Original Sin, is objectionable; because in the word sin there is an implication of responsible personality. Of course, the expression, "born in sin" is better and should be used, and the reference should be to the parents. It cannot properly be said that infants are sinners; but it can be said that they are born in a state of depravity; for you cannot get a clean thing out of an unclean. But on the other hand, if parents were holy their offspring would also be holy—would not come into the world with a sinful nature.

For instance, take the case of Zacharias and Elizabeth. It is said that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Consequently, John the Baptist was sanctified from his mother's womb. Moreover, during the millennium, when Christianity is supreme, there will doubtless be people who enjoy perfect love, who are filled with the Holy Spirit, and who love God with all their ransomed powers, and their neighbours as themselves. Now their children would not inherit a depraved nature. But as yet the number of the entirely sanctified is not sufficiently large to make any extensive impression upon the infancy of this wicked world with its many millions.

However, there is another point of view concerning this vast and vital problem. At the present time a Christian minister meets occasionally people who will say that they were brought up in a Christian home, were taught the catechism and the Bible, were directed to Jesus as their Saviour, and that they do not remember the time when they did not love Jesus. This is the normal way of bringing up children. And as humanity comes out into the fuller light of our Holy Christianity, more and more will conversions be early—at the very dawn of consciousness.

This ought to be said and with special emphasis—If parents would just begin at the very beginning of intelligence, when consciousness is coming into self-realization, to tell their children about the love of Jesus who died on the cross for them to make them good and happy, here and in His more beautiful home in Heaven, they would certainly open their little hearts to love Jesus. And of course they would be converted, you might say, before consciousness was fully aware of the blessed fact. Then parents should further inform them about God and Satan, Heaven and Hell. Thus the precious children would never be out of the arms of Christ. In the coming Golden Age of the glorious Gospel of free grace, when the Church of the living God shall "arise and shine; for thy light has come and the glory of the Lord is risen upon thee" (Is. 60:1)—that will be the happy age for children. In that glad time they will be saved from a thousand snares and a thousand evils that have unhappy and humiliating memories. It does appear as the Christian Church wakes up to her great responsibilities and vast opportunities that children will be the great care of organized Christianity.

Zechariah had a vision of this happy period when Zion "should be called a city of truth" . . . "the mountain of the Lord of hosts, the holy mountain," and when the Lord of hosts shall say: "There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

"And the streets of the city shall be full of boys and girls playing in the streets thereof."—Zech. 8:4, 5. Let parents and the Church aim at childhood conversions at the dawn of consciousness, and the millennium will soon be here.

4. IRRESISTIBILITY OF GRACE

The natural, but fatal mistake of Calvin, was his denial of the free will of man. As has already been stated, it was quite natural for a person in Calvin's position, having been a convert from Romanism, to go to the opposite extreme; for at that time the minds of men were greatly agitated by bitter strifes, both theological and political. It was, therefore, no time for calm and deliberate statements of doctrine. Then his mind was active and determined, rather than meditative and philosophical. The great Calvin forgot two things of high import.

(a) He forgot that man is a free-will agent. Otherwise he would not be responsible; for where there is no freedom there is no responsibility or culpability.

(b) He forgot also that the Almighty will not coerce any of His created intelligences. While the Holy Spirit strives with men He does not force men to serve God.

It ought to be remembered even from a philosophical point of view, that the Almighty always creates normal personalities, and in the nature of things, each personality must possess an intellectual, emotional, volitional and moral nature. (Agnostic psychologists studiously omit the *moral nature*, and thus mutilate personality.) The four foregoing characteristics of human and angelic beings, are the essential attributes of all created intelligences. It would really be irrational to create beings not possessed of the power of self-determination—and the All-Wise never does what is unreasonable. A mind without a will would be like a ship without a rudder. If mortals did not possess volition, this world would be a mental and moral chaos—idiotic, rather than sane.

Then, as has been shown already, the Heavenly Father will not compel either us or the angels to obey or worship Him; for it is a fundamental law of our being that love cannot be coerced.

In addressing the multitude the Saviour recognized these facts of human nature and said: "And ye will not come to me that ye might have life."—John 5:40. Also, in our Blessed Lord's lamentation over Jerusalem, the same solemn truth is announced: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not."—Luke 13:34.

Consequently, Calvin was in error when he taught the Irresistibility of Grace. Every man is his own star. He is perfectly free to accept the grace of God and enjoy a blissful eternity in the celestial City, or to reject the free grace of the love of our Heavenly Father, and go down to the depths of damnation. O Lord, have mercy on us and well incline our hearts to obey Thy holy Law! for—

"The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether.

"More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honey comb.

"Moreover, by them is thy servant warned: and in keeping of them there is great reward."—Ps. 19:9-11. Listen to Paul's blessed statement: "For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come to the knowledge of the truth."—I Ti. 2:3, 4.

5. THE FINAL PERSEVERANCE OF THE SAINTS

The Prophet Ezekiel is very clear and emphatic on this question. He certainly did not believe in the Final Perseverance of the Saints. Just hear his declarations:

"But when the righteous turneth away from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked doeth, shall he live? All his righteousness that he hath done shall not be re-

membered; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die."

"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die."—Ezek. 18:24, 26.

"Therefore, thou son of man, say unto the children of my people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth.

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it."—Ezek. 33:12, 13.

Thus the faithful prophet of the captivity solemnly warned his backslidden brethren in Babylonish captivity, that—"Once in grace, always in grace"—is not always true. The constant backslidings of Israel are sorrowful exceptions to this doctrine of Final Perseverance.

Also, in the New Testament there are unmistakable statements on this subject. The Apostle Peter is quite definite: "For if after they have escaped the pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

"For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the

sow that was washed to her wallowing in the mire."—II Pet. 2:20-22.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost.

"And have tasted the good word of God, and the powers of the world to come,

"If they shall fall away, to renew them again unto repentance, seeing they crucify the Son of God afresh and put Him to an open shame."—Heb. 6:4-6.

Again in this same epistle Paul affirms: "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

"But a fearful looking for of judgment and fiery indignation which shall devour the adversaries."—Heb. 10: 26, 27.

Also read what happened to some of the apostolic-founded Churches of Asia Minor: The Saviour says of the Church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy first love."—Rev. 2:4. Listen to the warning of the Lord:

"Remember therefore from whence thou art fallen, and repent and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2:5.

We have seen that both nations and churches can backslide; but how can that happen unless the individuals in those nations and churches backslide?

The Church at Pergamos is blamed for holding "the doctrine of Balaam" and "the doctrine of the Nicolaitanes"—for being heretics. A warning is sounded: "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."—Rev. 2:14-16.

The Church at Thyatira is blamed for tolerating Jez-

ebel, a false prophetess, who seduced the Lord's "servants to commit fornication." Then the Lord threatens: "Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the Churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one according to your works."—Rev. 2:20-23. According to the foregoing, the backsliders will be judged like the rest—"according to their works."

It is said of Sardis: "Thou hast a name that thou livest, and art dead."

"Thou hast a few names in Sardis that have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels."—Rev. 3:4, 5. Here is proof positive that the name of the unrepenting backslider is blotted out of God's book of life. No irresistible grace is promised here.

A severe warning is given to the lukewarm Laodiceans: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. 3:15, 16. This passage shows that there is an awful possibility of the believer losing his zeal and losing his soul, and losing his place in Heaven.

It is well for all Christians to listen to the faithful exhortation of the Apostle Peter: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail."—2 Pet. 1:10.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15:22. The Apostle John makes a

similar declaration: "That was the true light which lighteth every man that cometh into the world."—John 1:9.

These great statements mean that every human being through this all-sufficient Atonement, in the sacrificial Death of the Son of God upon the cross, is given by the Holy Spirit such a measure of enlightening, sin-revealing and grace-bestowing power, as will enable the honest seeker after truth and righteousness, intelligently and thankfully, through faith in Christ, to receive salvation fully and freely. *Emphatically, no soul is sent to perdition merely because it is the will of God.* But every lost soul will know that in spite of numberless heavenly solicitations he has made his own bed in hell—has been the sole cause of his own damnation. There is no salvation for those that wilfully and persistently steel their stubborn hearts against the loving solicitations of the Holy Spirit of God. "Why will ye die, O House of Israel?" is the sad lament over the wilfully wicked—over lost souls. Tender-hearted Jeremiah wept over backsliding Israel.

The foregoing passages show that neither prophets nor apostles believed in this doctrine of "The Final Perseverance of the Saints." It must be acknowledged that in the above "Five Points," Calvinism is unscriptural. However, it must be granted that of the two great contentions, the sovereignty of God and the free-will agency of man, the former is the major contention by so much as God is greater than man. Nevertheless, though created intelligences cannot coordinate or correlate the Divine and the human wills, yet the human will is certainly recognized and respected by the Holy Trinity, and necessarily so; for there can be no responsibility without freedom of action. There cannot be guilt where there is forced action.

Then, eliminating the Calvinistic limitations, the Satisfaction Theory as far as it refers to the absolute Justice of God, gives a true idea of this all-important event. Yet the infinite love of the Father—for "God was in Christ reconciling the world unto Himself," rather than the absolute justice of the Almighty, should be emphasized as the supreme consideration in this Universal Atonement. Therefore, while the idea of Satisfaction to absolute justice must never be lost sight of, still that great text must stand pre-eminent: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." —John 3:16.

Consequently, while the word Satisfaction is perfectly true, and to a certain extent perfectly appropriate, yet it does not convey in its fulness the true idea of the all-glorious Atonement which was the supreme work of the Holy Trinity. That is, the infinite love of the Father in giving his well-beloved Son to be the Lamb of God, and the infinite love of the Son in giving Himself for our redemption, and the infinite love of the Holy Spirit in constantly giving Himself for our regeneration and sanctification—the infinite love of the Holy Trinity is concentrated in the supreme act of making Atonement for a fallen world.

Therefore, while the word Satisfaction is necessary to a correct idea of the Atonement, it mistakenly lays the final emphasis on the absolute Justice of the Trinity, when the supreme emphasis should be on *the infinite love of the Godhead.* For these reasons does not this name—*The Fatherhood Theory*—more nearly and more clearly give the true idea of this most blessed act of the Holy Trinity—*the most glorious event in all eternity?*

Therefore, logically and philosophically, as well as theologically, the best name for a theory of this all-sufficient

and all-inclusive Atonement through the precious Blood of the Lamb of God appears to be—

The Fatherhood Theory of the Atonement

CHAPTER XV

THE MATERIAL THEORY

It simply ignores the Atonement, and, among the false cults, is most meaningless and destitute of reason, and ranks high among proofs of mental depravity. How a normal personality of moderate ability and attainments could imagine that the glorious Faiths of the Hebrews and the Christians were a mere evolution of natural forces inherent in matter, is "passing strange." Truly the Fall of our first parents was a total derangement of our mental and moral, emotional and volitional characteristics. Agnosticism is simply blind Materialism.

That Judaism and Christianity were evolutions is one of the most absurd fallacies of materialism. From the very beginning of time the divine and supernatural were in constant and prominent evidence. The translation of Enoch was a most miraculous event. Then think of the Plagues of Egypt, the Exodus of Israel, the dividing of the Red Sea, the manna that fell for forty years on desert sands and fed millions of people, the Pillars of fire and cloud that gave light by night and shade by day. Also, there was the crossing of the Jordan when the river was in flood, the conquest of the Holy Land, and the standing still of sun and moon at the prayer of Joshua.

The Old Testament is full of divine interpositions in behalf of God's ancient people. Just read the books of

Joshua, Judges, Samuel, Kings, Chronicles, and the prophets. Indeed the Old Testament is a Book of miracles—of divine supernatural interventions for the Lord's people.

And what should be said about the New Testament? Truly the earthly life of our Blessed Lord is one glorious miracle, from the Annunciation to the Virgin Mary by Gabriel, the archangel, to the triumphant Ascension of the world's Redeemer from the Mount of Olives. In His blessed ministry He "spake as never man spake." He taught not as the scribes but with supernatural authority. He cheered the faint and healed the sick. He did *cast out devils and raise the dead.* He lived the only absolutely perfect Life. Indeed, Heaven and Earth are full of His glory. He was the Son of God and the Son of Man—He was the God-man. His Incarnation was the miracle of all miracles.

Read in the Acts of the Apostles about the glorious events of Pentecost. There were the earthquake, the mighty wind, the cloven tongues of fire, and the sudden and miraculous transformation and regeneration of 3,000 persons, who were in a moment changed into new creatures in Christ Jesus. Blind Materialism provides no adequate cause for these most auspicious events. But the Christian knows why such happy changes happened then and happen now.

There followed the mighty and marvelous ministries of the apostles, and the Roman Empire was lifted "out of an horrible pit and miry clay" of heathenism, and elevated into the blessed fellowships of our Holy Christianity. Was not this Christianizing of a vast Empire, a world miracle? Then Zeus and Jupiter, Athena and Venus faded away before the rising of the Sun of righteousness —before Him who is the "Light of the World."

Remember, moreover, that every conversion of a pen-

itent sinner is wrought by the Holy Spirit, and is a supernatural event. Consequently, what myriads of miracles have marked the march of Christianity through the centuries. Indeed, every operation of the Holy Spirit upon the human soul, is a miracle. When the Third Person of the Holy Trinity convicts a sinner of sin, regenerates a true pentitent, gives him a new birth into a higher and happier realm of existence, sanctifies a believer "throughout spirit, soul and body" and translates a human being from this wicked world to his eternal and happy Home in Heaven—in every such event, there has been a glorious cluster of miracles. Then at the beginning of the millennium, when the Almighty sends an angel to chain Satan,[1] and pours out abundantly his Holy Spirit upon all nations, kindred and tongues—that will be a world-wide miracle. Then agnostics and atheists and hypocrites will be silenced and the whole world will be blessed with the Lord's "Kingdom of righteousness and peace, and joy in the Holy Ghost." Even now the Jews are a miracle of preservation, as well as the Christian Church.

It is related that a certain King demanded that his chaplain give him in one word his best argument for the truth of Christianity. The chaplain replied, "The Jews, your majesty."

Under these circumstances, it is well nigh past belief that any sane person possessing the most ordinary intelligence, could even imagine that our Holy Christianity with its celestial origin in the blessed ministry of angels and archangels, and with its infinitely glorious Revelations of the Holy Trinity—could even imagine that the ineffably beneficent Salvation, through the atoning Blood of our loving Lord and Saviour Jesus Christ, from sin and death and hell, could possibly be an evolution from this blind and vile materialism which is an abominable

[1]See Rev. 20:1-5.

Satanic delusion, and which is merely Satan's explanation of the Cosmos.

Recently, there has been a materialistic craze. Certain scientists with little or no knowledge of logic, or philosophy, or theology, have boldly entered these higher domains of thought and have reasoned themselves out of reason—by an illogical and thoughtless use of the inductive method. Also, these materialists are quite innocent of anything like a true and complete psychology. May these blind materialists lay to heart what a certain D. Pendleton has said: "How prevalent is moral insanity among the rich, the poor, the wise, the ignorant, the old, the young!"

Recently, I attended a so-called Theological Conference, at which a professor was announced to speak on a psychological subject; but he talked to us learnedly on the nervous system. These materialists are trying to palm off on the public physiology for psychology. In most of their text-books on psychology, there is some discussion on the intellect, the emotions, and it may be on the will, but our *moral nature* and *our conceptive power* are studiously avoided. Probably even infidel authors find it somewhat difficult to evolve the mysterious phenomena of conscience and our moral nature, from mere molecular action. The truth is these agnostics do not know what psychology is. This even Professor James of Harvard seems to acknowledge. Let these materialists know that Psychology consists of the classification and description of the human mind, and should be classed more especially with Logic, Metaphysics, Ethics, and Theology in the Philosophical group of studies.

However, it must be acknowledged that recently science has made immense contributions to our material welfare. Science has given our homes and cities thousands of convenient contrivances; but if we must be animalized

as a result of this godless and insane science, we are paying a ruinous price for these material benefits. Now, let the scientist continue his splendid laboratory work in chemistry, botany, biology and even in anthropology; but may he *mind his own business* and keep strictly to science, which consists of the orderly arranged and *certified facts in any department of knowledge.*

But unfortunately some aggressive agnostic scientists have become pseudo-philosophers and have landed us all in the "Base Philosophy" with tadpoles and reptiles, to the great disgust of decent and thoughtful people. It is cause of thanksgiving that Archaeology is clearly and finally answering those destructive critics who wickedly tried to make mere mythology out of the Bible.

CHAPTER XVI

PHILOLOGY

And now Philology is clearly proving that in antiquity there was that most ancient language, the Sanscrit—a language which is superior to classic Greek or Latin, or any of the modern tongues. The distinctions in its declensions are much more minute that in any other known language. Panini, whose Sanskrit grammar has come down to us and who lived several centuries B. C., must be regarded as the greatest grammarian of all the ages and of all the nations. Not only mentally but physically we must rate ourselves inferior to these ancients who flourished not long after the Deluge, and who wrote and spoke the Sanskrit. Our vocal organs are not capable of pronouncing their multitudinous diphthongs. Thus as we approach the time of the confusion of tongues at Babel,

our incompetence, both physical and mental, becomes more and more apparent. Max Muller says frankly that European linguists are not competent to learn Sanskrit—are not able to master "the gigantic labyrinth of ancient Sanskrit grammar." Thus Philology takes us back to Noah and the Flood in our search for the most perfect language.

ANTHROPOLOGY

Among the seven wonders of antiquity were the Pyramids in the land of the Nile, and golden Babylon with its hanging gardens on the banks of the Euphrates. Most certainly there were giants in those days. It must be granted that our first parents and their immediate descendants, who lived about 900 years, were our superiors in both physique and brain power. It has been well said that Aristotle, who was the father of Logic, etc., and the tutor of Alexander the Great, and who is thought to have been the supreme intellectual of our more modern antiquity—it has been said that he was but "the rubbish of an Adam." Adam lived 930 years, Methuselah lived 969 years, and Noah lived 950 years. But after the Deluge there was a decrease in human longevity. Shem lived only 600 years. Then Arphaxad lived only 438 years. Then come down to Terah, who lived 205 years, and to Abraham, who lived 175 years. Thus there was a steady decrease in human vitality during the first 2,000 years of man's history on this planet. At present the average duration of life is only about one-twentieth of that of the antediluvians; that is 900/20, which is 45 years, while among barbarians it is much less. Indeed, in some countries it is only about 35 years.

ETHNOLOGY

It shows that degeneration has marked the past history of the race. Downward has been the trend of na-

tions. Egypt, with her fertilizing Nile and wonderful pyramids, in the early centuries of human history, attained a high degree of civilization in arts and sciences, and in national greatness; but they degenerated to blind idolatry, deifying monkeys and bulls. They worshipped animals and heavenly bodies. Where are the proud Pharaohs and the mighty armies of fertile Egypt? In modern times the poor fellah is a most pitiable successor of his imperial ancestors. For long centuries Egypt has been the abject slave of Greeks, Romans, Turks, etc.—a remarkable example of national degeneration.

Ninevah, on the Tigris, was "the best known and highly renowned capital of the Assyrian Empire." Bible readers are familiar with Tiglath-pileser, who invaded Palestine in 738 B. C. Then, in 722, Samaria is captured by Sargon and the kingdom of Israel is ended. The destruction of Sennacherib's Assyrian army of 185,000 by the angel of the Lord in a night, is well known. The cuneiform tablets being discovered at Ninevah give proof of a high degree of ancient civilization. "Esar-haddon" was "the most powerful of all the Assyrian monarchs, for he carried his arms as far as the Mediterranean and conquered Egypt." "After this the empire appears to have gradually decayed, until at last . . . a league for its destruction was formed between Nabopotassar, governor of Babylon, and Cyaxares, King of Media."—Ch. En. Thus ended the cruel and decayed Assyrian Power.

Gold-headed Babylon is next in order of time. The great Nebuchadnezzar made his capital city noted for its vast architectural works—its temples, palaces, elevated gardens, and great walls. "The Hanging Gardens of Nebuchadnezzar and the walls of the city were among the wonders of the world."—General History of Myers. Babylon was probably the most magnificent city of all antiquity. But all know from the Holy Scriptures how

it became utterly demoralized and met its terrible end in a night of revelry and sin, carousal and carnage. The usual fate of greatness is wickedness and destruction. So ended imperial Babylon.

The Medo-Persian Empire followed. Its founder and most illustrious ruler was Cyrus the Great, who died 528 B. C. He was also The Good. His noble character had evidently a fine influence through his empire. According to Isaiah's prediction, which was uttered about one hundred years before its fulfilment, Cyrus befriended the Jews and allowed them to return to their own land. The Medo-Persian Empire, it might almost be said, is an exception to this general rule of degeneration; for it remains to this day in the Persian Empire. Probably the reason of this preservation may be found in the great and good influence of the noble Cyrus, and of the godly Zoroaster, who preceded Cyrus by some centuries and who evidently was a true prophet of the Lord. In so far as the Medo-Persian Empire appears to be an exception to the general rule of national moral decay, the explanation is in the fine influence of these two ancient worthies—Cyrus and Zoroaster.

Now comes the Grecian Empire, under Alexander the Great. In many respects Greece has been a large contributor to the higher elements of a fine civilization. The Greek was most certainly one of the great citizens of antiquity. The statesmen of Greece like Pericles, her orators like Demosthenes, her poets like Homer, and her lawgivers like Solon, her historians like Herodotus, her moralists like Socrates, who died like a Christian martyr, her philosophers like Plato, and her renowned scholars and authors like Aristotle will always entitle Athens to a supreme place of regard in the learned world. But learned Athens, which may be called the ancient University of the world, in the hour of her vast opportunity, when Paul

made known unto her the "unknown God," rejected the all-important message of the Heaven-sent and inspired apostle to the Gentiles. Consequently, the beautiful classic city degenerated and Greece became only a Roman province. All must remember that Christianity is the salt of the earth and the light of the world, and without them nations fall a prey to mental and moral putrification.

Finally, there is imperial Rome, the city of the Twelve Caesars, the eternal city, "the Mother of Harlots and Abominations of the Earth." "For all nations have drunk of the wine of her fornication." It may be said of martial Rome that for centuries she ruled the known world. Indeed, all the countries around the Mediterranean fell before her cruel and conquering legions. In 390 B. C., barbarian hordes of Gauls won the great battle of Allia. This "was a black day in the Roman calendar." "A great part of the population fled in dismay across the Tiber." "No attempt was made to defend any portion of the city save the citadel," which was defended "by a little garrison, under the command of the hero, Manlius. A tradition tells how, when the barbarians, under cover of the darkness of night, had climbed the steep rock and had almost effected an entrance to the citadel, the defenders were awakened by the cackling of some geese which the piety of the famishing soldiers had spared, because these birds were sacred to Juno."—Myers General History, pp. 240-1. This invasion of the Gauls manifested the divine vengeance on degenerate Pagan Rome.

Then after many centuries, in which this modern Babylon had put to death untold millions of Christians, when "her sins had reached unto Heaven," God remembered her iniquities. Then, in 410 A. D., Rome was sacked by the Goths. "Alaric turned upon the devoted city, determined upon its sack and plunder." "Now it was given over for a spoil to the fierce tribes from

beyond the Danube." Shortly after this Alaric died, in 412 A. D., and was buried in the bed of a little river, the Busentinus, which was temporarily turned from its course. Then the laborers who did the work were put to death so "that the exact spot might never be known."

Then in 451 A. D., Attila the Hun was the terror of the Roman Empire. He was called the "Scourge of God," and boasted that "the grass never grew again where once the hoof of Attila's horse had trod." But at the Battle of Chalons, in the north of Gaul, he was checked.

However, there followed shortly, in 455 A. D., the Sack of Rome by the Vandals under Genseric, who sailed his fleet up the Tiber and "for fourteen days and nights the city was given over to the ruthless barbarians."

Now the Roman Empire in the West was hastening to its fall. "All the provinces—Illyricum, Gaul, Britain, Spain, and Africa—were in the hands of the Goths, the Vandals, the Franks, the Burgundians, the Angles and Saxons, and various other intruding tribes." Finally, Odoacer, the leader of a tribe of German mercenaries, dethroned the boy emperor, Romulus Augustus, "and abolishing the title of emperor, took upon himself the government of Italy." Thus in the year 476 A. D., "The Roman Empire in the West had come to an end, after an existence from the founding of Rome of 1,229 years." —See General History by Myers.

Even in the foregoing very imperfect historical references, anyone must see that degeneration is the general law of national life; that is, apart from divine and supernatural influences man sinks to the depths of total depravity. Like physical death, world-decay is the doom of mankind. Without "God in history," long ago our race would have rotted from the face of the earth. *Read the first chapter of Paul's epistle to the Romans.* In the face of these awful and appalling facts it is really dis-

tressing to hear these *astute and scholastic agnostics* prate about animals changing themselves into men and men of their own innate powers evolving into noble and highly civilized personalities, forming nations cultured and refined, moralized and etherealized. But the horrible and universal facts of sin brand evolution as one of the most despicable frauds of all time.

And, of course, this miserable materialism ignores the Sacred Scriptures, the Eternal and ever-blessed Son of the living God, and denies the all-glorious Atonement for the sins of the world in the precious Death of the Lamb of God. It also dethrones, degrades and demoralizes man who was created in the "image" and "likeness" of the Supreme Being. Moreover, it robs us of our blessed immortality and of our celestial inheritance in the heavenly Home with angels and archangels, and the adorable Holy Trinity.

Who would not denounce and despise and destroy this abominable Satanic propaganda which has for its object the destruction of all that is beneficent and blessed to the human family for time and eternity? Evidently the intellectual product of Universalism, Unitarianism and Agnosticism is not of a high order.

CHAPTER XVII

THE SATISFACTION THEORY

It throws much light upon this wonderful plan of salvation, and has exercised a wide influence upon theology in general, and will always have a prominent place in any adequate explanation of the Death of Christ. The early Fathers generally taught that there was a necessity for a vindication of God's essential justice. Athanasius thought: "Hence the Logos appeared. He who was incorporeal, imperishable, omnipresent, manifested Himself. He saw both our misery and the threatening of the law; He saw how unbecoming it would be for sin to escape the law, except through a fulfillment or satisfaction of it."[1]

Anselm (1033-1109) was abbot of "the most famous school of the 11th century." He was remarkable for his humility, and did not wish to be made archbishop of Canterbury. He suffered persecution and banishment for his fidelity to the Church. For piety, "rigour and resolution of character," and "depth and acuteness of intellect," this second Augustine has few peers in mediaeval Ages. Dante, with true poetic insight, places "him among the greatest saints in Paradise."

This devout Christian and great theologian and philosopher possessed the proper union of piety, intellect and learning, to give the Church theories on great verities. In his *Cur Deus Homo,* he was the first to formulate the doctrine of satisfaction in a scientific statement.

Pope taught satisfaction. According to him, "the ransom price is satisfaction of the claims of divine justice."[1]

Dr. Shadd says: "Such a view of the Atonement as is here given is thoroughly Biblical and thoroughly Prot-

[1]Pope's Theology, Vol. II, p. 291.

estant. There may be incidental views and positions in this tract with which the modern theologian would not agree but certainly so far as the general theory of satisfaction is concerned, this little treatise contains the substance of the reformed doctrine."

Likewise, the great Creeds are committed to the idea of satisfaction.

The Augsburg Confession, A. D. 1530, Art. IV, says: "Men are justified gratuitously for Christ's sake, through faith when they are received into favour and that their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death."

Art. XXXI of the English Church—the same article is held by the Protestant Episcopal Church of America —states: "The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore, the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and dead, to have remission of pain and guilt, were blasphemous fables, and dangerous deceits."

Article XX of the Methodist Episcopal Church was taken, by Mr. Wesley, from the English Church Articles of Religion, and is exactly like Article XXXI as quoted above, reaffirming the doctrine that—The offering of Christ once made "is that perfect redemption, propitiation, and satisfaction," etc.

The Westminster Confession of Faith makes remarkably clear statements on this subject. For instance, fine answers are given to the following questions:

"How did Christ, being the Son of God, become man? (Shorter Catechism.)

A. Christ, the Son of God, became man by taking to Himself a true body, and a reasonable soul, being con-

ceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin."

"How doth Christ exercise the office of a priest? (Shorter Catechism.)

A. Christ executeth the office of a priest in his once offering up of himself a Sacrifice to satisfy divine justice, and reconcile us to God; and in making continual intercession for us."

"Who is the mediator of the covenant of grace? (Larger Catechism.)

A. The only Mediator of the Covenant of grace is the Lord Jesus Christ, who being the eternal Son of God, of our substance and equal with the Father, in the fullness of time became man, and so was and continues to be God and man, in two distinct natures, and one person, forever."

"Why was it requisite that the Mediator should be God? (Larger Catechism.)

A. It was requisite that the Mediator should be God that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death; give worth and efficacy to the sufferings, obedience, and intercession, and to satisfy God's justice, procure his favour, purchase a peculiar people, give his Spirit to them, conquer all their enemies, and bring them to everlasting salvation."

"Why was it requisite that the Mediator should be man?

A. It was requisite that the Mediator should be man that he might advance our nature, perform obedience to the law, suffer and make intercession for us in our nature, have a fellow feeling of our infirmities; that we might have the adoption of sons, and have comfort and access with boldness to the throne of Grace."

"Why was it requisite that the Mediator should be God and man in one person?

A. It was requisite that the Mediator who was to reconcile God and man should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us, and relied on by us, as the works of the whole person."—(Larger Catechism, pp. 142-145.)

As these symbols of faith represent more of the world's piety and learning than any other human documents in the possession of man, their formulas both deserve consideration and show that the Churches have believed that Christ made full satisfaction for sin.

In our own day theologians speak in the same manner. Raymond teaches: "The death of Christ is propitiatory, is an atonement, a reconciliation between God as Sovereign and man as sinner, is a satisfaction to divine justice for the sins of men, in the sense that it removes from the mind of God the bar to pardon, whatever that may be."[1]

Pope thus speaks of vicarious oblation—"which may be received on the one hand, as an expiation of the punishment due to the guilt of human sin; and, on the other, as a propitiation of the divine displeasure, which is thus shown to be consistent with infinite good-will to the sinners of mankind."[2]

On this point, Charles Hodge is very clear—"Justice is a form of moral excellence. It belongs to the nature of God. It demands the punishment of sin. If sin be pardoned, it can be pardoned in consistency with divine justice, only on the ground of a forensic penal satisfaction."[3]

In like manner, A. A. Hodge expresses himself: "God is determined, by the immutable holiness of his nature, to punish sin because of its intrinsic guilt or demerit, the

[1]Raymond's Theology, Vol. II, p. 306.
[2]Pope's Theology, Vol. II, p. 264.
[3]Hodge's Systematic Theology, Vol. I, p 423.

effect produced on the moral universe being incidental as an end."[4]

The above statements are most reasonable.

Only on the supposition that Christ made full satisfaction to Divine Justice for our sins can we understand the immense and highly significant ritual of the Old Testament and the oft-repeated statements of the New Testament. Why did Christ come and why did He die, if not to make a full satisfaction for sin? Also, when it is remembered that Christ is the infinitely glorious Son of God, co-equal and co-eternal with the Father, his sacrifice of Himself as our Great High-priest, having infinite merit, is gloriously sufficient to answer, and most fully, all demands against our race on account of transgression. Blessedly true is that clause in our Ritual which states—"Who made there, by his oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."[1] On any other basis than this, that Christ fully redeemed us, his death is inexplicable, is indeed an absurdity. Confessedly, on the one hand there is an Atonement of infinite value, and why, on the other, is there not a complete satisfaction for all claims of justice?

St. Paul had a more perfect knowledge of these deep things of God, when he wrote—"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time, his righteousness: that He might be just and the justifier of him which believeth in Jesus."[2] Paul believed that in the Atonement

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[4]A. A. Hodge: The Atonement, p. 53.

[1]The removal lately from our Discipline of the word satisfaction was an heretical and unconstitutional act.

[2]Romans 3:24-26.

"righteousness" was fully vindicated and that complete satisfaction for sin had been made. He believed that through the redemption plan God could be "just" and yet be the "justifier" of the ungodly.

Therefore, in Christ, "mercy and truth"—divine mercy and absolute truth—"are met together; righteousness and peace"—unimpeachable righteousness and perfect peace—"have kissed each other"[1]—have entered into a most honorable union. They have not been compromised in the slightest degree, but have been eternally wedded according to holiest love, infinite wisdom and absolute justice. They are both absolutely and eternally satisfied.

Quotations from Richard Watson on the Atonement, Vol. II, p. 96, 29th Ed., New York:

"It may, therefore, be confidently concluded that there is no relaxation of right in the Divine administration, and no forgiveness of sin by the exercise of mere prerogative." In the absolutely perfect government of the Almighty every sin must be accounted for either by punishment or Atonement. To provide sinners with a way of escape from punishment, Christ "gave Himself for us." He said plainly: "I lay down my life for the sheep."—Jno. 10:15.

Again, Watson says: "The death of Christ was an expiatory sacrifice for the sins of men, and necessary to make the exercise of pardon consistent with the essential righteousness of God, and with his righteous government."—Ibid, p. 102. This Atonement by Christ was necessary; for without it the race must have been annihilated or lost; for it has been shown that prerogative pardon would violate the Divine Government. Such a course on the part of Deity would fill the Universe with moral chaos; for in some cases unrighteousness would go unpunished and partiality could and would be charged, and justly be charged, against High Heaven. Therefore,

[1]Psa. 85:10.

we see that power and authority cannot properly settle the problem of sin.

Moreover, neither man nor angel—indeed no creature—has *any righteousness* or *good works to spare* for the ransom of his brother.—Ps. 85:10.

Consequently, only in the Persons of the Godhead can a Redeemer be found. And, further, neither the infinite power nor the infinite wisdom of God is sufficient to solve this vast and difficult problem of sin. In this appalling emergency of the Universe, to whom can a lost world look for salvation?

Let us lift our eyes and look for deliverance to the Holy Trinity and to the loving heart of our Father in Heaven for a plan and a Sacrifice that will satisfy all the demands of both world salvation and moral government—a plan whereby infinite Love and absolute Justice are both fully satisfied and vindicated.

Watson states that "the writers of the New Testament . . . represent the death of Christ as 'necessary.' "—Ibid. p. 103. Our Blessed Lord Himself taught the same great truth: "He said unto them, Thus it is written and thus it behoved Christ to suffer, and to rise from the dead the third day."—Luke 24:46. As Watson says, "Here a necessity for the death of Christ is plainly expressed." Seeing that neither mortal nor angel could make atonement for sin, and seeing that it could not be accomplished on Calvin's autocratic ideas of elections and reprobations, and seeing that such a mode of procedure, violating the fundamental principles of universal justice, would throw the Universe into confusion and make God a respecter of persons, and seeing that forever from the lost in perdition there would arise the cry of impeachment against the Judge Eternal in Heaven—it is impossible that either the wisdom or the power of the Almighty alone could make satisfactory arrangements for the salvation of our

fallen race. Moreover, this all-important matter must rest solely with the Holy Trinity, and cannot be justly settled by any mere form of councils of mere wisdom and power. Nay, verily, only the loving heart of the ever-blessed Father can meet this vast and appalling emergency in this moral Universe of the Eternal God. And, indeed, His heart of infinite Love must be moved to its fathomless depths of boundless compassion; for an "Unspeakable Gift" will be needed, and measureless sufferings and agonies must be endured by the Persons of the Holy Trinity that a perfect Atonement may be made for a wicked and wretched world of lost sinners.

Now, to which Person of the Godhead does this supreme Sacrifice of Suffering most properly belong? Our Blessed Lord and Saviour answers the question. Listen to the Messiah's glorious announcement: "Then said He —Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God."—Heb. 10:7. Then in the following 9th verse, there is a repetition of this voluntary Sacrifice on the part of the Lamb of God. "Then said He, Lo, I come to do Thy will, O God."

Again it is written: "From this time forth began Jesus to shew unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and rise again the third day."—Matt. 16:21. But Peter, like some modern unbelievers, thinking the Master's sufferings and death quite unnecessary, "began to rebuke Him, saying, Be it far from Thee, Lord: this shall not be unto Thee. But He turned, and said unto Peter: thou are an offence unto me; for thou savourest not the things that be of God, but those that be of men."—Matt. 16:21-23.

How little did Peter at that time discern the infinite significance of the Crucifixion of our Blessed Lord and Saviour; for only in the Death of Christ could the bound-

less love of God for a lost world be manifested and the absolute righteousness of his moral government of the Universe, be fully vindicated. Indeed, the vicarious Death of the Son of God is the foundation fact upon which the throne of the Most High is forever established in Heaven.

Furthermore, the Holy Spirit, the Third Person in the Holy Trinity, is especially in the earth, as the Representative of Heaven carrying out this divine plan of salvation in convicting sinners of sin, in regenerating true penitents, in sanctifying believers, and in preparing Christians for a glorious and eternal destiny in the city of God, *the new Jerusalem.*

Since man was made immortal and was given this earth for his beautiful home, and since by a new plan through the Atonement, he is so blessed and glorified that finally Heaven itself will be his eternal Home, and he will have his inheritance with the angels, we now understand what Paul meant when he said: "But where sin abounded grace did much more abound."—Rom. 5:20.

Arians and Socinians—Unitarians—and their modern followers do not understand the vast purposes of the Almighty. Listen to the Saviour: "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified." Now, how does Christ explain Himself? He does it by referring to one of the most common facts in nature. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." —Jno. 12:23, 24. Be it remembered that in the sufferings and Death of Christ, not only is the Saviour Himself, but also the Father and the Holy Spirit are glorified, and will be glorified throughout all eternity. For now neither Satan nor all his demons, neither Judas Iscariot nor all lost souls in perdition, can justly charge

the Lord with their damnation, since Christ suffered on the Cross the penalty of their sins—"the just for the unjust, that He might bring us to God."—I Pet. 3:18. The far-reaching significance and importance of this glorious Atonement in its bearings upon the Holy Trinity, the angelic hosts, the human race, and even the fallen angels and the lost souls of mortals, infinitely transcends the thought and the imagination of both angels and men. Throughout eternity its ever increasing glory will fill the Universe with boundless joy.

"Now unto Him that is able to keep you from falling, and to present you faultless before the Presence of His glory with exceeding joy,

"To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." —Jude 24, 25.

Further, Watson well says: "The forgiveness of sin required a satisfaction to Divine justice of so noble and infinitely exalted a kind as that which was offered by the sufferings and death of the incarnate Deity, even from such premises alone it would seem necessarily to follow, but for the interposition of Christ, sin could not have been forgiven, consistently with a perfectly righteous government, and, therefore, not forgiven at all, unless a sacrifice of great merit which supposes a being of equal glory and dignity as its subject, could have been found."—p. 104. But apart from the Godhead, there was no such Person. However, the Lord of life and glory gave Himself to be our Great Sacrifice for sin, and now by the Blessed Gospel of the Grace of God, there is provided a Salvation which is full and free, and present for all that will by faith receive it.

How well Paul expresses it! "Now then we are ambassadors for Christ, as though God did beseech you by

us: we pray you in Christ's stead, be ye reconciled to God."

"For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—II Cor. 5:20, 21. And in like manner speaks the apostle Peter: "Who in his own Self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Pet. 2:24.

The apostle John refers beautifully to this ministry of reconciliation: "Herein is love, not that we loved Him, but that He loved us, and sent his Son to be the propitiation for our sins."—I Jno. 4:10. Also in a preceding chapter (2:2) he makes this broad statement: "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Paul has made a similar declaration: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God . . . that He might be just and the justifier of him which believeth in Jesus."—Rom. 3:25, 26.

In this connection, it is well to be reminded of one of Watson's great statements: *"We enjoy nothing in our own right."*

All our wonderful and unspeakable benefits come to us through the Atonement. The believing penitent receives conviction and pardon for sin, regeneration and justification, adoption and sanctification, and in the fulness of blessing He fills our hearts with His perfect love, and finally we reach the Heavenly Home.

Here follows another fine statement by Mr. Watson:[1] "The death of Christ, then, is the satisfaction accepted; and this being a satisfaction to justice, that is, a consid-

[1]Richard Watson was the great theologian of early Methodism.

eration which satisfied God, as being essentially righteous, and as having strict and inflexible respect to the justice of His government; pardon through or for the sake of that death, became, in consequence, 'a declaration of the righteousness of God,' as the only appointed method of remitting the punishment of the guilty; and if so, satisfaction respects not, in the first instance, according to the second opinion we have stated above, the honor of the law of God, but its authority, and the upholding of that righteous and holy character of the Lawgiver, and of His administration, of which that law is the visible and public expression."—p. 139.

The Death of our Blessed Lord was both vicarious and propitiatory. He stood in the sinner's place, and upon His head did beat the awful storm of the wrath of the Almighty who out of Christ, so it is intimated, "is a consuming fire." For Christ is our *Substitute*. The apostle Paul makes this quite clear, when he says: "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."—2 Cor. 5:21. Again the apostle says: "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. 3:13.

Further, the apostle Peter states: "Christ also suffered for us . . . Who did no sin, neither was guile found in his mouth."—I Pet. 21:22. The apostle John adds his testimony: "And ye know that He was manifested to take away our sins; and in Him is no sin."—I Jno. 3:5. The old prophet Isaiah has spoken clearly and fully about the vicarious sufferings of Christ who was our substitute in the hour of the wrath of the Almighty. As He hung on the cross in his heart-breaking agony when in unutterable anguish, "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being in-

terpreted, My God, My God, why hast Thou forsaken me?"—Mark 15:34. That was the saddest and darkest hour in the history of the Universe. Then the heart of the Saviour broke and the supreme crisis of all eternity was passed. Then Heaven shook to its foundation, and all the angelic Hosts stood in solemn awe and amazement, while all hell stood aghast, and in untold horror began to realize that their great conflict for supremacy in the Universe was forever lost, and hell was now and forever their eternal doom. That was the supreme moment when Hell was absolutely and eternally vanquished, and when Heaven and earth arose in a new glorification, and when angels and mortals would realize, as never before, that *"God is love."*

But soon the dying Son of God said: "It is finished; and He bowed His head and gave up the ghost."—John 19:30. Thus gloriously the moral conflict of all the ages of Eternity had been won. Christ had conquered sin, and death, and hell—and the glorious plan of the Holy Trinity through the past eternity, and the joyous hopes of all the heavenly hierarchies were most triumphantly realized. A solemn stillness of unutterable peace and joy pervaded the great City of the Great King, as Heaven began preparing for the glorious morning of the Resurrection. Then will cherubim and seraphim awake to transports of thanksgiving, praise and adoration pouring forth the sweetest melodies that ever filled the archways of the celestial City.

Sheldon blunders badly when he says: "We conclude, then, that a normal conception of divine justice leaves room for admitting the need of atonement in connection with a general scheme of pardon and restoration; but at the same time, we have little sympathy with the dogmatic assertion that in any conceivable case justice must exclude

forgiveness apart from an atonement such as is associated with the earthly vocation of Christ."[1]—p. 187.

The erring doctor is in a serious heresy here. He does not see that the above teaching undermines the very foundations of the Almighty's absolutely perfect moral government. The Holy Scriptures are full of statements affirming the absolute Justice of the Supreme Being. The apostle Peter, in beginning his inaugural sermon to the Gentile world, said: "Of a truth I perceive that God is no respector of persons;

"But in every nation he that feareth Him, and worketh righteousness is accepted with Him."—Acts 10:34-35. The universal and unvarying laws of nature teach all men to expect in the higher realms of government an absolute uniformity of administration. Listen to the apostle James: "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning."—Jas. 1:17. Also, let all theologians remember this: "God is light, and in Him is no darkness at all." Everything is public and transparent in Heaven's administration of Justice.

Among some Greek philosophers the words esoteric and exoteric were used generally, meaning a public and a private setting of their teachings. But the apostle Peter says: "Knowing this first, that no prophecy of the Scripture is of any private interpretation."—II Peter 1:20.

The learned professor evidently did not realize that he was saying something very derogatory to the honor and dignity of the great Judge Supreme, when he intimated that there might be special cases of forgiveness, ignoring the Atonement in the precious blood of Christ. What do all good people think of judges who ignore

[1]System of Christian Doctrine by Henry C. Sheldon.

the law and turn criminals loose on the public? Who are principally to blame for the crime wave in our country? But Sheldon rightly and ably criticises Bushnell's theory of the Atonement. "According to Bushnell, the virtue of Christ's work lay in its authentic manifestation of God, through the most effective means of manifestation, namely, vicarious sacrifice. Nothing else was required, since" (in his opinion) "the barrier to reconciliation was wholly in man, and not at all in God." This ignoring of God's absolute justice is a most serious heresy. Thus, according to the Moral Influence Theory, Christ, in His perfect and holy life and in His glorious Death, suffered merely as a martyr. Now, such an idea is absolutely heretical. How utterly vacant is the mind of unbelief! The eternal law of truth and righteousness demands that the Saviour must suffer to save sinners from the pains and penalties of perdition.

Even Miley is seriously at fault when he says: "Whence follows that the distinctive fact of the satisfaction theory is an absolute penal substitution; absolute in a real and sufficient punishment of sin in Christ as substitute in penalty; and also in the sense of an unconditional discharge of all for whom He is such a substitute." Miley continues and says: "Such a discharge follows necessarily from the very nature of the substitution alleged, and in the averment of the very masters in the soteriology of satisfaction."—Vol. II, p. 138.

We as *Arminians* believe that Christ was the *Substitute* for the sinner and that in His vicarious Death He suffered the penalty of the wrath of God, who must maintain the absolute Justice and righteousness of His moral government.

Of course, the Calvinist, who limits the number for whom Christ died to the elect, very naturally believes that the elect receive "an unconditional discharge" from

the penalty of their sins. But while Arminians believe most logically that Christ, in His Death, made a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," they also believe that this great salvation is not unconditionally bestowed, but is conditionally received by faith. On this all-important subject the Holy Scriptures make plain:

1. That Christ "tasted death for every man," but
2. That while this Salvation is free for all, having been purchased for all, it is enjoyed only by those who penitently receive it by faith. Again the apostle helps us in our thinking on this great subject when he affirms: "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. 11:6.

Miley confuses the matter by mixing Arminianism and Calvinism. Our Blessed Lord did make full satisfaction to Divine Justice. There was by the Saviour an absolute penal substitution; Christ suffered for all humanity. Otherwise, God would have been a partial Being, a respector of persons, and His throne would have been founded on injustice. But a free and loving offer of salvation is given to every human being; yet the final decision to accept or reject, is left to every individual.

We believe in the satisfaction theory, omitting the Calvinistic limitations. That is, we implicitly believe that the Death of Christ fully satisfied all the claims of absolute justice against all created intelligences; and that while this salvation is freely and lovingly offered to all, it is, on the other hand, forced upon no person. There is no such thing as *irresistible grace;* for God respects His own creation in the will of man. All the saints and angels are in Heaven, because they love their Lord and want to be in the heavenly Home of the Most High.

Remember this: In the Almighty's original creations there was no Hell; but it was made necessary by the rebellion of the apostate angels; for every moral government must protect itself against traitors and rebels. And *a lawless Universe is irrational and unthinkable;* but a good God that allows all His intelligent creatures to choose their own destiny deserves the unbounded confidence and loving loyalty of all rational and normal personalities.

Then the atoning Death of Christ was absolutely necessary for the Salvation of this lost world. Of course, Christ was a wise and holy prophet, an all-perfect Personality, infinitely greater than Gabriel or Michael, than Moses or Elijah; and in His miraculous life, He has given humanity its only perfect Example, while in His death, He is the noblest of martyrs. But in His Life and Death, there was a Purpose infinitely above, and beyond, and more important than all these other considerations. However, apart from the infinite Love of God, it may be said that amid the many theories of the Atonement, only two words are necessary to express the basal thoughts of this most glorious doctrine of our Holy Christianity—and they are: Satisfaction and Salvation. That is, satisfaction to Divine Justice and salvation for lost sinners through faith in the atoning Blood of Christ.

Consequently, now God can be just and the Justifier of the ungodly but believing penitent. Yes, Glory be to God! sinners can be saved through faith in the Crucified One. Moreover, by this Divine Plan, the Holy Spirit, the Third Person in the Godhead, carries on a blessed work of grace in human souls, convicting sinners, regenerating penitents, sanctifying believers, and glorifying the saints of God, and making them fit to dwell in the Paradise of the Most High. Even now He makes our bodies the temples of His indwelling Presence.

Finally, let it be universally known that there is no vague mythology about this Blessed Plan of Atonement. Anyone can understand it. Simply, the Saviour died to save us from eternal Death in perdition. Even simple souls can run and read, believe and be saved—can open their hearts and minds to the great truth that Jesus Christ on the Cross redeemed them from sin, death and hell.

Yet, there is a most blessed and glorious Mystery about this great Salvation—the mystery of the infinite love of the Holy Trinity for a fallen world full of wickedness and wretchedness, which has been redeemed by the precious Blood of "the Lamb of God who taketh away the sin of the world."—Jno. 1:29.

> "Glory be to the Father, and to the Son, and to the Holy Spirit; As it was in the beginning, is now, and ever shall be; World without end. Amen."

CHAPTER XVIII

THE FATHERHOOD THEORY OF THE ATONEMENT

Yet it appears that the Satisfaction Theory does not command the general consent of the Church, and especially on account of the historic limitations put upon it by Calvinism. Of course, at the present time not many preach either irresistible grace or a limited Atonement. There is a general belief that for all mankind, full satisfaction was made to Divine Justice, and that every person by the grace of the Holy Spirit, is given power to accept

or to reject the gracious offers of salvation. Thus the rejection of Christ is *always* the act of a responsible free agent.

But though Christ in His Death did satisfy the absolute claims of Justice against the sinner, yet it is not well that the word satisfaction should characterize the Atonement. For it gives undue prominence to the *Justice* of the Almighty, ignoring the fact that *salvation*, rather than satisfaction, was the dominating thought in the Divine mind in the plan of redemption. Though God is just, He is not called Justice; but it is twice said: "God is love." Consequently, in studying this vast subject, it is best to lay the emphasis, not upon Divine Justice or Government, but upon the Infinite Love of the Godhead. Then, is not the word Fatherhood more suitable, since it implies the Three Persons of the Holy Trinity, and the great attribute of Deity? Also, the infinite love of the Triune God was the determining factor in the creation of man and in providing an Atonement.

Here then, upon the Eternal Fatherhood of the Almighty, let us place the emphasis, and from this blessed thought as the moral center of the Universe, we shall have clear and proper views of the redemption scheme whereby man is saved through the love of God, the Sacrifice of Christ, and the gracious ministries of the Holy Spirit.

We must keep in mind that our At-one-ment with God has been brought about by a *Covenant* in which all the Persons of the Holy Trinity, as well as man, are profoundly interested.

1. The Father is graciously engaged in this great plan of Redemption,
    a. He gives His well-beloved Son and His Holy Spirit,

b. He suffers grief and is sorely provoked to wrath as some of His blessed purposes forever fail,
c. He suffers loss by reason of sin—irreparable and eternal loss.

2. The Son undertakes much in this universal Atonement,
   a. He becomes incarnate—a fathomless humiliation,
   b. He dies on the Cross, giving His blood and His life for all,
   c. He rises from the dead, ascends into Heaven, and there lives "to make intercession for all that come unto God by Him."

3. The Holy Spirit has undertaken many most gracious ministries in our salvation,
   a. He strives with sinners, which is a most vexatious undertaking,
   b. He is often grieved, quenched, blasphemed and rejected,
   c. He carries on constantly His vast works of regeneration and sanctification in all parts of the world.

The above are some of the gracious and loving ministries of the Holy Trinity for a thankless, wicked and wretched world.

How true are the words of Holy Scripture! "God was in Christ reconciling the world unto Himself."[1] Also, God is in the Holy Spirit, who enlightens the mind, purifies the heart, and energizes the whole personality for blessed service in the Kingdom of God. Thus the Eternal Father is the Prime Author of our Salvation,

[1] II Cor. 5:19.

and, therefore, it is not well to unduly emphasize the Governmental idea or even the Satisfaction theory. Rather prominence should be given to what may well be called *The Fatherhood Theory of the Atonement.* This seems proper; for it places the originating cause of our Salvation in love, which is the essential characteristic of the Heavenly Father, of whom it is twice said, "God is love."—I John 4:8 and 16. Most thankfully and joyously it is revealed that Love is the supreme attribute of His absolutely perfect and all-glorious Personality. Consequently, not merely to satisfy absolute Justice—which, however, must always be satisfied in this moral Universe which is governed by perfect "truth and righteousness"—but also to satisfy the fathomless Love of the Father-heart, the Cross was placed on Calvary.

There is another reason why the Father, at infinite cost to Himself, provided this great Atonement. Though the Lord is not responsible for our sins; because man, being a free-will agent, is himself justly accountable. But when sin entered the Garden, God did not cut off our first parents, and stop the propagation of the race. He saw fit to let man live. According to the will of God man was created, and his life was spared, and now the Almighty is most deeply concerned about our well-being, and as the Author of the Universe and the Lover of His creatures, the Almighty was moved to devise and execute the plan of salvation. But in all this love and mercy, there is not the slightest relaxation of, or impingement upon, absolute Justice. But at infinite cost to Himself He procures—if we may so speak—the right to save men.

And in the end the infinite wisdom in our creation and preservation will be gloriously vindicated; for the happiness of Heaven will vastly transcend the penalties of perdition. Even in the time of the apostle John there was a multitude that no man could number filling the celes-

tial realms with triumphal Gospel songs of worship, adoration and thanksgiving. Then the millenium is yet to come, when its untold millions "of the ransomed of the Lord" "shall come to Zion with songs and everlasting joy upon their heads." Paul had the right idea: "But where sin abounded, grace did much more abound."—Rom. 5:20. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways past finding out."—Rom. 11:33.

How unreasonable and insane is the caviling of sinners who think lightly of sin and despise the all-atoning Blood of the Covenant! How utterly out of place in the Presence of the Crucified Saviour, who endured unutterable agonies of infinite merit, are the foolish vagaries of heretical unbelievers, when all the angels and saints in Heaven are filled "with wonder, love and praise"!

Then Christ's infinite merit gives infinite value and completeness, fulness and inclusiveness to every part of the plan of redemption. Through the love of the Father, there is in it provided, by the sacrifices of the Saviour and the ministries of the Comforter, a full, an uttermost salvation for all human beings. Our Holy Christianity offers an eternal salvation to all that will accept it by simple faith in Jesus Christ our Lord.

On account of the mysterious unity in the Holy Trinity, all analogies in explanation of transfer of penalty are necessarily insufficient. The Persons of the Godhead in their own deep counsels arranged for the satisfactory propitiation that should be made to the absolute justice of the Divine Majesty; and decided upon the special office and work of each Person in this great deliverance which has been accomplished at incalculable cost and suffering. The more one looks into this profound mystery, the more he is lost in reverential adoration. Doubtless in the eternity to come, when we shall know even as also

we are known, and when our spirits shall have been "made perfect," we shall, as saints, be better able, yet forever in a most limited degree, to understand how God was in Christ reconciling the world unto Himself";[1] how "Christ hath once suffered for our sins, the just for the unjust, that He might bring us to God";[2] and how the spotless "Lamb of God" was made "to be sin for us, who knew no sin." In the meantime, with thankful hearts, we worship at the foot of the cross on which our Lord was crucified, and on which He "bore our griefs and carried our sorrows."

Happy are we, for, according to this Fatherhood Theory of the Atonement, there is conditional salvation for all—necessarily conditional; for the Almighty respects the will of His creatures and does not want forced worshippers in Heaven. Further, since the Good Lord Himself provides the salvation at his own cost and at infinite suffering, He has a right to impose His gracious conditions. Indeed, it is necessary for Him so to do to protect Heaven from the incorrigible and the impenitent.

With this plan neither angel nor demon can find fault. The Deity has suffered and is suffering that mortals may get the true immortality of eternal life. The transfer of this penalty for sin has been made from man to God, who is graciously willing and perfectly able to bear the awful burden in our room and stead. Hence all creatures may well be silent before the just and loving Father of Mercies. Who, then, has the right to find fault? Since the King Eternal, who has been most grievously sinned against, and who Himself suffers unto full satisfaction of His own immutable justice that He may save the perishing—only He has a right to find fault. Now let earth and heaven be filled with triumphant hallelujahs; for the

[1] II Cor. 5:19.
[2] I Peter 3:18.

Holy Trinity has provided celestial and eternal glories for all who love and obey Him.

In summing up, it may be said that the Fatherhood Theory of the Atonement holds:

1. That the love of the Father moved Him to provide salvation for our fallen race. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."[1]

2. That divine justice demanded a perfect satisfaction for the sin of the world: for God "will by no means clear the guilty."[2]

3. That since man was totally undone by the fall and since no angel or mortal could provide a ransom, God in Himself, in Christ, and in the Holy Spirit, so suffered and so suffers, that in highest accord with the most perfect moral order and the most exact conceptions of justice, He can offer salvation to our race. In this plan the Father satisfied Himself—satisfied His own tender love and His own perfect sense of righteousness, and satisfied all normal intelligences that His rule is founded upon the immutable principles of eternal justice. "All things are of God, who hath reconciled us to Himself by Jesus Christ."[3]

4. That sin is not remissible and cannot be ignored but must be accounted for, and in harmony with right reason and good government. There can be no "permissible relaxation of law" in the well-appointed and perfectly-administered Kingdom of Heaven. It is the model Kingdom for all hierarchies, and for all governments in time and in eternity; for "without shedding of blood is no remission."[4]

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[1]Jno. 3:16.
[2]Ex. 34:7.
[3]II Cor. 5:18.
[4]Heb. 9:22.

5. That this Atonement is no mere governmental provision or compromise to meet an emergency; but a wise plan which provides a perfect and final adjustment of all human relations to the Supreme Ruler. It could not be otherwise, as it is impossible for the All-Wise to err. All His investigations and adjustments are exact to the last analysis, and all His works are wrought in the light of eternal day, and will stand the most searching criticism for ever and ever. Our Judge is clothed with righteousness and girded with truth. "Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory."[1]

6. That this salvation is unlimited and free for all. In its gloriously sufficient provisions, none have been forgotten, none have been passed by. Reprobation is a human invention and not a divine institution. Christendom owes Arminius, the leader of the worthy Holland Remonstrants, an untold debt of gratitude for his clear thinking and noble advocacy of the great Scripture doctrine that Christ tasted "death for every man." "For the grace of God that bringeth salvation hath appeared unto all men."[2]

7. That this salvation wisely and necessarily is conditional; and that through Him who is "the Light which lighteth every man that cometh into the world" (Jno. 1:9), all men are so enlightened and liberated as to be fully conscious of their sad and lost condition, and are so aided as to be well able to accept the Good Lord's gracious offers of salvation.

(a) This salvation is wisely conditioned that men may see and, aided by the Spirit of God, may properly seek its wonderful benefits. This is most just and wise. The Giver of all good does not give "that which is holy unto the dogs," neither does He "cast pearls before swine."[3]

[1] Is. 6:3.
[2] Titus 2:11.
[3] Matt. 7:6.

(b) It is conditional that man may appreciate the riches of that Grace which provides a free and a full salvation, and at infinite cost to Himself, and that man may give "all diligence" to make his own "calling and election sure." "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."[1]

(c) It is necessarily conditional, since man is a free-will agent, is a responsible personality, has the power to accept or reject the overtures of divine love. Jehovah will not—cannot, because of his gifts to, and covenants with, man—coerce an intelligent being, even into righteousness and happiness. Every person is the master of his own destiny; for we have been made in "the image and likeness" of God. Recognizing our independence, the Gospel invitation is, "Whosoever will, let him take the water of life freely."[2]

(d) This salvation is graciously conditioned merely on faith. Without money or price, without learning or wisdom—except wisdom enough to see and feel our lost condition, through sin, and trust penitently in Heaven's love—without anything but a sincere desire to get away from ruin and find refuge in the arms of God—without anything but a troubled, trusting heart—simply by faith man appropriates the inestimable blessings of salvation. How gracious! How reasonable! and how easily complied with! Faith is the one condition of our justification. But "Without faith it is impossible to please Him."[3]

This Fatherhood Theory recognizes the moral influences in the good life and martyr death of the Saviour; but rejects all compromises or arrangements for merely rectoral ends, holds that at all times the Universe has been under a perfect government, teaches that an abso-

[1] I Jno. 3:1.
[2] Rev. 22:17.
[3] Heb. 11:6.

lutely sufficient sacrifice has been provided for the sins of the whole world, maintains that a properly and generously conditioned salvation is offered to all human beings, preaches that the atoning blood of Christ is all-sufficient for the deepest needs of the soul and washes whiter than snow, and affirms that all these glorious results are accomplished by "God sending his own Son into the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."[1] This Theory, while making the Death of our Blessed Lord the central and most appalling fact in our redemption, yet finds the full explanation in the Fatherhood of God, making His love the primary, and His justice the secondary, consideration in explaining the vast problems connected with the Atonement.

Let us rejoice in this great salvation, and give praise, adoration, and thanksgiving to the Holy Trinity. We worship the Father for his Infinite Love, we worship the Son for his Precious Death, and we worship the Holy Spirit for his Wonderful Works in striving with sinners, converting penitents, sanctifying believers, and glorifying saints.

"In the name of the Father and of the Son and of the Holy Ghost." Amen.

[1]Romans 8:3, 4.

CHAPTER XIX

THE ATONEMENT OUTLINE

1. *The Situation*

(a) A fallen, sinful, wicked, and wretched world.
(b) To satisfy Heaven's infinite love and absolute justice.

2. *The Problem*

(a) To save wretched sinners from perdition.
(b) To satisfy Heaven's infiinite love and absolute justice.

3. *What plan can be devised?*

(a) Sinners being only creatures of God, cannot save themselves.
(b) Even angels, for the same reason, having no righteousness to spare, could not save either themselves or human beings.

4. *What then is the only possibility for human salvation?*

(a) That the Holy Trinity mercifully and lovingly consider the appalling situation of a lost world.
(b) And that by and within the Holy Trinity a complete plan of redemption is devised and executed.

5. *What is the Plan?*

(a) Both the infinite love and the absolute justice must be satisfied.
(b) The Holy Trinity must provide a Substitute for Incarnation and Crucifixion, and thus make Atonement.

(c) But who will take the sinner's place for that stupendous and appalling Sacrifice?

(d) Let all the Universe hear the glorious answer by our Blessed Lord: "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God."—Heb. 10:7.

6 *What is accomplished?*

(a) The infinite love of God provides a salvation which meets the stupendous and overwhelming demands of divine justice—and in full—with infinite fullness meets all the demands of absolute justice.

(b) Finally, in Christ Jesus Crucified, both Love and Justice are amply vindicated and man is forgiven and recreated, and, consequently, true believers with the Father, the Son and the Holy Spirit, are all eternally glorified. "Praise ye the Lord." Amen.

THE CONCLUSION

THE FALL OF OUR FIRST PARENTS

That sad event introduced sin into this beautiful world which the All-Father had prepared to be a happy home for Adam and Eve. But disobedience demands the death penalty unless some plan of Redemption can be provided; and since even angels cannot provide salvation for mortals and since man cannot save himself, only from the Holy Trinity can deliverance come from sin, Death and hell; *therefore the Atonement.*

THE ORIGIN OF EVIL

FREE WILL

Now any creature, angelic or human, having the power of self-determination, that is freedom of the will, may fail to use that freedom properly. Even an angel in Heaven may fail to maintain the mental and moral, the emotional and volitional equilibrium of his own noble and perfectly balanced personality. Concerning his loving Heavenly Father he may indulge wrong thoughts, perpetrate injurious acts, or entertain improper emotions. Indeed, he has the power to disobey the wise and just laws of the Holy City of the Great King—which Satan and his fallen angels did.

The four essentials of all normal personalities are these, namely: intelligence, volition, emotion and conscience. It is simply axiomatic to affirm; volition, or will; for self-determination is an essential attribute of both angels and men. Without will the angels would be

without character—would be aimless, idiotic multitudes. The same is emphatically true of human beings. We also must possess a will power.

Then concerning man—he must be allowed to express himself, to know his frailty and insignificance before the Supreme Being. Let him see the degradation of sin in the prostitution of the human mind before dumb idols. Let him see the hatred of the unregenerated human heart in the countless millions that have been slaughtered, deluging the earth with human blood. Let him see the fruits of crime and vice which have filled the earth with violence and vileness—filled the souls and bodies of men with loathsome diseases. Thus before man is placed the unutterable misery and wretchedness of Satan's service, and in the Holy Scriptures are presented the happiness and glory of the Lord's blessed service in the celestial realms of eternal Day. Now man makes his choice, and if it is right, he forms character, and throughout eternity, he will never long for Satan's dark caverns of perdition.

Of course, the Almighty when He began the creation of intelligent beings, knew well the possibility, the probability—yea, even the certainty—of failure on the part of some angels to maintain the universal perfection of Heaven's blessed morale. But He knew well that the joys and glories of the Celestial City would vastly transcend the sins and sorrows of perdition. For the myriad hosts of angels and the numberless multitudes of the ransomed and glorified saints will bless and praise the All-Father for their creation in the "image" and "likeness" of God for ever and ever during the endless aeons in their happy Heavenly Home.

However, it may be asked: Why does the Almighty allow Satan to be at large? Why does He allow sin and sorrow to plague mankind for thousands of years (6,000)? For the following reasons:—

Man must have an opportunity to make character; for character cannot be created: it must be made—must be made in the furnace of trial. Originally, the Lord made every thing "good" and "very good." Then Evil, as we have seen, entered Heaven and some of the angels fell into sin. But the faithful angels, greatly in the majority, came out of Satan's temptations with *character*. They have seen the awful fruits of sin and their love of truth and righteousness, their loving loyalty to the throne of the Eternal will increase throughout the endless ages of the future.

The central moment in the awful crisis of the Universe was when Jesus hung on the cruel Cross and uttered forth his agonizing cry: "My God! My God! Why hast Thou forsaken me?" Mark the double appeal to the Father and to the Holy Spirit. It was at that moment that—

His heart broke.

At that moment were fulfilled the wonderful predictions of Isaiah:

"Surely He hath borne our griefs, and carried our sorrows: Yet we did esteem Him stricken, smitten of God, and afflicted.

"But, He was wounded for our transgressions: He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his stripes we are healed."

"The Lord hath laid on Him the iniquity of us all."

"He is brought as a lamb to the slaughter."

"For the transgression of my people was He stricken."

"Yet it pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make his soul an offering for sin."

"For He shall bear their iniquities."

"He was numbered with the transgressors; and He bare the sin of many."—Isaiah, Ch. 53.

The Crucifixion is the one outstanding event of all history. It marked the end of the past eternity (if we may so speak) and the beginning of the future eternity. All hell stood aghast in terror; for it was vanquished; but all Heaven in solemn awe beholding that one all-sufficient "Sacrifice, Oblation and Satisfaction" for the sins, iniquities and transgressions of a Universe, in hope, in faith, in loving adoration, gave, as never before, praise and thanksgiving and glory to the ever-blessed and Holy Trinity.

Then, of course, on the Resurrection morning the finest hymns and the most melodious music ever composed by angels and archangels, were sung by the seraphic and cherubic choirs. The vaults of high Heaven resounded with the celestial melodies that found an echo in "the music of the spheres."

And after forty days, there was the triumphant Ascension, and even Heaven itself during the past eternity never witnessed such an unutterably glorious welcome as was then given to the all-victorious Captain of our salvation who had conquered sin, Death and Hell. Listen to the inspired song of Welcome:

"Lift up your heads O Ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

"Lift up your heads, O Ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord of hosts, He is the King of glory."—Ps. 24: 7-10.

Then transports of joy and pulsations of gladness were felt to the utmost boundaries of the Universe, and "all the sons of God shouted for joy."

Now and Hereafter May
The Churches and Institutions of Learning
HONOUR
The Holy Scriptures, "The Word of God,"
Banishing vain philosophy and false science, and
MAJOR

in a theistic teaching of ethics and psychology. We must recognize in man not only his intellectual, emotional, and volitional nature, but should give due consideration to his moral nature: for conscience can not be ignored in a liberal education—either in thought or practice.

Let the Churches economize in men and money; but abound in missionary undertakings, and lay stress upon Evangelism and Service, which indeed the Christian Churches are doing.

Let the Church of Christ, the world over, most devoutly appropiate the God-given motto—"Holiness unto the Lord"—and with joy and praise and adoration, obey the evangelical prophet—"*Arise,* shine; for thy light is come, and the glory of the Lord is risen upon thee." —Is. 60:1.

"HE SAVED OTHERS, HIMSELF HE CANNOT SAVE."

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

"Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:20, 21.

"Glory be to the Father, and to the Son, and to
the Holy Ghost:
As it was in the beginning,
Is now, and ever shall be,
World without end:
Amen."

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